

# A werke for

housholders / or for them  
that haue the guydyng or gouer-  
naunce of any company. Gas

dred and set forth by a

professed brother

of Syon !

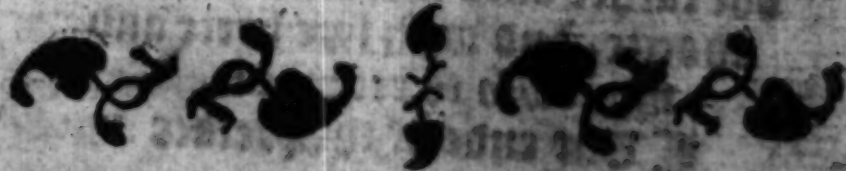
Richard Whitforde: and newly  
corrected and printed agayne

with an addicton of po-

lici for housholding /

set forth also by the

same brother.



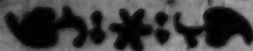
¶ Unto the deuoute reders: Richard  
Whitforde a professed brother of  
Syon: due salutation in our  
lorde god and moste sweete  
saupour Iesu. BRITISH

¶ The preface.



Where I hadde sente forth  
this pooze lesson vnto a  
priuate person & speciall  
frede: the copy therof came  
vnto the syght of certeine  
deuout psones / that were  
(as they sayde) wel contented therewith/  
and edified thereby. So y<sup>e</sup> they instantly  
requyred me / to put it newely forth in  
commune: supposynge in theyr deuoute  
mynde / it shulde be vnto other persones  
as it semeth vnto them / edificatiue and  
profytable. I beseeche our lorde / if so  
maye be. And that you wolde nat as-  
crybe it vnto any presumpryon in me/  
but rather vnto theyr deuotion and  
charite. And with lyfe herte and  
mynde / so to receyue it.

¶ The ende of the preface





**The argument.**



The mater is directed princypally vnto householders / or vnto the that haue guydyng and gouernaunce of any .ompany/ for an ordre to be kepte bothe in them selfe / & in them that they haue in rule and charge.

**The ende of the argument.**

**The selfe lesson or counsaile.**



God deuoute christiane / let vs firste consyder that all we bene mortall / as well p<sup>r</sup>tych as the poore / the yong as the old / there is no dyfference / none / excepte all muste nedes dye. And though we lyue very long / yet shall we dye mortally: for the lengest lyfe of this worlde / is very shorte. And yet haue we no certaynte / ne yet coniecture of knowlege whan / where / howe / or in what state we shall departe this lyfe. And sure we bene / that as we bene founde at that tyme / so shall we be taken / and without respite or delay / forthwith shall we be  
Housh. A. u. pre-

presented and brought before the hygh  
Iuge / that can nat be deceyued / to make  
a counte of all our lyfe passe / where no  
man of lawe maye speke for vs / ne any  
excuse may serue vs. Our owne consci-  
ence shall there speke and tell playne  
trouthe / without crafte or dissymula-  
tion / and (in a momente / a twinkynge  
of an eye) shall clerely confesse all oure  
hole lyfe / and eueri wynde and parte  
therof : whiche confessyon / yf our lyfe  
were good / shalbe vnto our greate ho-  
noure / conforte / reioysynge / and ioye  
euerlastynge. And contrarie / if it were  
cuyll / it shalbe vnto our greate shame  
and rebuke / vnto our endles sorowe and  
payne / and wo euerlastynge. we haue  
nede therfore to be well ware / howe we  
spende our tyme / howe we passe this  
lyfe / or rather howe this lyfe passeth vs.  
And moche shall it auayle and profyte  
vnto the helth of our soules: ofte tymes  
to remembre our laste ende. The wyse  
man sayth. *In omnibus operibus  
tuis / memorare nouissima tua. &c.* In  
all thy werkes ( saythe he ) remembre  
thyne endynge daye / and what thynges  
shall come vnto the at thy laste ende; and  
thou

Ecclesi.  
vii.

thou shalt neuer do synne / ne contynue  
euerlastyngly therein. The fyrste poynte  
therfore of a good chrestian / is to entēde  
and purpose with good herte and con-  
staunte mynde / to auoyde synne / and  
dilygently to study howe to fle and be-  
ware of the occasyons therof. And than  
to appoynte hym selfe vnto some custo-  
mable course of good and profytable ex-  
ercise. \* *Diuertere a malo / et fac bonum.* Psalm  
(sayth the prophete) *Tourne away thy* xxiiij.  
*face / thy herte / wyl / and mynde / from*  
*all euell / & appoynte thy selfe to worke*  
*good werkes.* For a fourme therfore  
howe to folowe the same by cōtinuāce  
I shall shewe you my poore aduysse. I  
speke vnto you good symple and deuoute  
soules / that wolde sayne lyue well your  
selfe / and also ordre and conforthe all o-  
ther vnto the same. Fyrste thā / begynne  
with your selfe. And as sone as you be  
a wake in the mornynge / to aryse for all  
day. Fyrste sodenly tourne your mynde  
and remembraunce vnto almyghty god /  
and than vse (by contynuall custome) to  
make a crosse with your thombe vpon  
your foreheade or front / in sayng of these  
wordes. *In nomine patris:* and than  
A.iii. an other



an other crosse vpon your mouth / with  
these wordes Et fili. And the thyrd  
crosse vpon your breste / saynge Et spūs  
sancti. Amen. And if your deuocion be  
thereto / ye maye agayne make one hole  
crosse / frame your heede vnto your fete  
and fro the lefte shulder vnto the ryght  
sayng al together. In noīc patris & filii et  
spūs sancti. Amen. That is to meane  
I do blyss and marke my selfe with the  
cognisaunce and badge of Chryste / in the  
name of the father / and in the name of  
the sone / & in the name of the holy / goste  
that is to say / the holy Trinite, iii. per-  
sones and one god. Than say or thynke  
after this fourme. Good lord god my  
maker and redemer / here nowe in thy  
presence / I do (for this tyme and for all  
the tyme of my hole lyfe) by queth & by  
take / or rather do frely gyue my selfe /  
soule & body / with all my herte & mynde  
vnto the / good lord / & vnto thy handes  
to be thy bonde seruaunt for euer / accor-  
dyng vnto the promise made in my bap-  
tisme at the font stene. And here nowe  
I do ratyfye & newlye conlyrme the same  
and do fully consente in herte and mynde  
thereto / neuer here after / by the helpe of  
thy

thy grace to contrary the same / but to  
contynue in thy lawes / good lord / vnto  
the ende of my lyfe. But where thou  
knowest / good lord that I am a frailte  
persone / infyrm / feble and weake / and of  
myselfe prone & redy / in thought / worde  
and dede vnto euill / fro the begynnyng  
of my lyfe hitherto / I beseeche the good  
lord god and father of all ppyssaunce  
and power of all myghte and strength /  
that thou wylte defende me fro all myne  
enmyes / and gyue me spiritual strenght /  
and power / that I maye in the / vane-  
quyte and overcome / sic and auoyde  
all suche frailte / lpghte maners or dis-  
positions / as shulde be contrary to thy  
wylle and pleasure / and that accordynge  
vnto this wylle of the spyrte / whiche thy  
goodnes hath nowe frely gyuen vnto  
me / I maye destroy the wylle of the fleshe /  
and so cōtynue vnto the ende of my lyue.  
And yet lord god / where thou knowest  
also that I am but rude and vniuerne /  
without wylle / wysdome and due know-  
lege of the & thy lawes / all ignorant &  
as an pbiote or foole in all good & spūal  
vnderstādyng / I beseeche the good lord  
god that arte the eternall soue of god the  
father

Gene.  
viii.

father/and vnto whome is appropriate  
all wyse and wysdome /all science/con-  
nyage and knowlege/and all ryght per-  
ceyvinge and vnderstandyng/that thou  
wylte graunte me the due knowlege of  
thy selfe by ryght and true saythe / and  
the knowlege of all thy benefytes and  
gyftes done to me and all mankynde /  
and grace due to thanke y<sup>e</sup> for them.  
And also due knowlege of myne owne  
selfe / of the state and condycyon of my  
lyfe and conuersacyon / and specially of  
my wretchednes / with due contrycyon  
for all my synnes. And knowlege also  
of thy lawes / wyl and pleasure /so that  
by no maner of ygnorance or mysun-  
derstandyng / I do at (any tyme) in  
werke or dede /or in worde or thoughte:  
any thyng contrary vnto the same. And  
thyrdly (good lord) where thou know-  
weste also that I am ofte tymes obste-  
inate of mynde / frowarde and euill wyl-  
led / stubborne of stomake and unkynde  
of herte / dull/neglygente / and slouthful  
in all maner of goodnes / I beseeche the  
good lord god holy ghooste/that arte the  
spryte and wyl of the father and of the  
son /and with them the same selfe essen-  
cyall



cyall god / buto whome is appropziate  
and specially appoynted / all bounte / all  
goodnes / all grace and good wyll /  
that thou woldeste vouchsafe to gyue  
me the grace of good wyll / so that I  
neuer do (saye / ne thynke that shulde be  
contrary vnto thy wyll. And haupnge  
vnto the euer a reuerende drede / I  
maye loue the for thy selfe / and all o-  
ther in the (lorde) and for the / so that  
accoordynge vnto the spyrituall strength  
and knowelegge that thou haste gyuen  
me / I maye apply my wyll wholly vnto  
thy wyll / so that I haue no wyll propre  
vnto my selfe / but that my wyll be all  
thy wyll / and bothe (as moche as maye  
be possyble) one wyll. And so I maye  
here in this lyfe orde my loue / and come  
vnto suche perfectyon of feruent charite:  
that (by thy grace) I maye attayne vn-  
to the frucion of euerlastynge charite in  
thy ioyfull ptesence. Amen. And good  
lorde god father of heuen / I beseeche the  
take & receyue me thus vnto thy grace /  
and haue mercy and ppte vpon me and  
all thy people. And thou lorde god blys-  
sed sone of god the father / and saupoure  
and redeemer of the worlde / haue ppte

A.v.

and

and mercy vpon me and vpon all chris-  
ten people. And louynge lord god holy  
ghoste and blessed spirite of god / haue  
mercy and petye vpon me and all the  
worlde. Holy and blessed Trinite one  
selfe and same essencypall god / haue pety  
and mercy vpon me and all myne / and  
vpon all thy creatures. Amen. And  
than ones agayne blesse you with / In  
nomine patris: as before / and than go  
forthe vnto your busynesse wherc ye wyl.  
Let this be for your mornyng exercise.  
And though you that haue greates thyng-  
es to do / wolde thynke this prayer and  
mornyng exercise ouer long / bycause of  
your busynesse I ascertayne you / if it were  
ones by vs gotten redy and in corporate  
and prynced in the herte and mynde / it  
wolde sone be sayde or though / and the  
persone shalde (I byleue) haue grace to  
spede the better in other thinges and no  
thyng for thynke the spendynge of the  
tyme / but rather accounte yt for greates  
gaynes. In so moche that we purpose  
to set forthe in the ende a longer exercise  
for them that haue longer tyme to spede  
but now we shall go forthe herin. After  
the sayde mornyng exercise I truste you  
wyl

Shall be well occupied w<sup>th</sup> your appoynted  
course of occupation. For that was  
our counseyle in the begynnyng / that  
ye shulde appoynte your selfe / by a con-  
tynuall course / vnto some certeyne occu-  
pacion that may be profytable / & euer to  
auorde ydleness the mother and nurte of  
all synne and euill. And euer beware of  
suche occupations as ben called comun-  
ly pastymes / that is to say / all maner of  
vniuersall games / and suche disportes  
as done drawe people rather to vice  
than to vertue / which more p<sup>ro</sup>p<sup>er</sup>ly may **Math.**  
be called lose tymes thā pastymes. For **Lu. 12.**  
Sith / by the assy<sup>re</sup>marion of our sauoure /  
we shall make accompte of euery ydle  
worde / it muste nedes folowe y<sup>t</sup> we shall  
make a more strayte rekenyng of euery  
ydle or euill werke. Let therfore your  
sayde appoynted occupation be alwaye  
good vertuous and profytable. Sith  
than ye muste nedes make a rekenyng  
of euery werke worde and thought / for  
none of these can be hyd or kepte pryue  
from your andytoure / me thynkethe  
yt shulde be a grea<sup>t</sup>e suretye for you :  
to make euery daye ones your sayde  
accompte



accounte by youre selfe. The commune  
proverbe is / that ofte rekeninge holdeth  
longe fellowshipe. I wolde aduise you  
therfore to spende some tyme there vpon  
at nyght after all your occupacions / be  
fore your bed / there knele downe / and  
there begynne to remembre wheder ye  
wente and what ye dyd immediatly af-  
ter your morowe exercyse / and in what  
company ye were / and what was there  
your behauioure and demeanoure / in  
werke / worde / or thought / and so go  
forthe vnto every place / tyme and com-  
pany as brekfaste / dyner / souper / or  
drynkyng / and where you fynde or per-  
ceyue any thyng that was good / ver-  
tuous / and profytable / ascrybe and ap-  
ply that vnto our lord god / and gyue  
vnto hym all the glory / laude and prayse  
therof / for he alone is the gyuer of all  
goodnes / and so ouer passe that thyng  
sightly. And where ye remembre of any  
speciall thyng done / sayde / or thoughte  
a myse / or the and byde ther vpon / and  
bute it (as they saye) and tourne it vp so  
downe / and trye the weyght and daunger  
therof / with all the maner and circum-  
stances of the same. So maye ye knowe  
the

the quantite therof that is to say / howe  
great a synne or howe lytell it is / howe  
be it / none offence can be lytell that doth  
offende god / and surcly every synne / is  
offence done vnto god / althoughe it seme  
to be done vnto man. For as the loue  
of god doth begynne at the loue of the  
neyghbour (for he that loueth nat hys  
neyghbour whome he may se with hys  
bodely eye or syght (sayth saynt Iohan)  
howe maye he loue god (whome he can  
nat so se) in lyke maner the offence of  
the neyghbour is forthe with the offence  
of god. Consyder therfore vnto whome  
the trespas is done / and so that consy-  
deratyon with the other qualytes and  
quanytes of the synne / shall brynge you  
vnto a basshement therof / and to be sorpy  
therfore / or ( at the leest ) to wyll or  
wylthe that ye had nat so done. Than  
mekely crye god mercy / and aske hym  
forgyuenes therof / with very purpose  
and mynde to be confessed therof at due  
tyme / and to take and do penance ther-  
fore. And I dare assure you that this  
maner of account & rekenyng (thought  
your synne were neuer so greate ( shall  
saue you fro the leopardy of dāpnacion /  
whiche

i. Iohā.

ii. D.

Whiche is no lytell grace and goodnes  
of god. Thank hym than lowly there-  
fore, and so blessed your selfe/as you dyd  
in the mo:nyng / and your bedde also /  
and go therunto/and so commytte your  
selfe all hole body and soule vnto the p-  
tection / custody and keepynge of oure  
lorde/who gyue you good nyght and  
good rest. Amen. I shalbe ryghte  
well also that you call vpon suche holy  
lanytes as you haue speccial deuocyon  
vnto / vnder this foure or some other  
lyke Blessed lady Mary mother of god  
alwaye virgine/ I beseeche the praye for  
me/and for all christians. Holy aungell  
of god / what soeuer thou be that arte  
deputed and appoynted vnto my custo-  
dy/I (submittyng me with most lowe-  
ly obedience) beseeche the to praye for me  
and for all the worlde. Saynte Michael  
saynt Gabriell/saynt Raphaell / with  
all holy aungels and archangels / I be-  
seeche you praye for me and for all people  
Saynt Iohan baptyste and al holy pa-  
triarkes and prophetes : I be seeche you  
pray for me and for all christendome .  
Saynte Peter / saynt Paule / saynte  
Iohan the euangeliste / and all holy a-  
postles



poistles and euangelystes/ I beseeche you  
pray for me and for all the worlde / and  
you also all disciples of our lord / and  
holy Innocentes. Saynte Stephan/  
and all holy martyres. Saynte Augus-  
tine and all holy confessours / all rela-  
gious persones and heremites. Saynte  
Katherpne / saynte Margerete / saynte  
Barbara / and all holy vergines : I be-  
seeche you praye for me / and for all per-  
sones. And fynally all you holy sayntes  
of heuen / of euey degre and state where  
you be / I beseeche you al pray in geneall/  
and eueyche in speciall / praye for me  
and all mākynde. Here may you byyng  
in the patrones of your churches or dio-  
ces / and suche as you haue (as I sayde )  
synguler deuotion vnto. And here am  
ende as vnto your selfe. But yet some  
of you wyllsaye Syr / this werke ys  
good for relyggyous persones / and for  
suche persones as bene solytary : and  
done lye alone by them selfe / but we  
done lye .ii. or .iii. somtyme to gether /  
and yet in one chambie dyuers bedds &  
so many in cōpany / if we shulde vse these  
thyngs in presence of our felowes / some  
wolde laugh vs to scoone and moche vs.  
Done

**O** bone Jesu. O good lord Jesu / what  
 here I now? I dare well saye / there  
 bene but fewe ysones in Englande but  
 they wolde byde some daunger or re-  
 buke for the pleasure of theyr kynges or  
 prince / and many for theyr mayster or  
 maystres or theyr soueraynes and some  
 for theyr frendes and felowes / and spe-  
 cially where great gaynes shulde growe  
 thertby vnto them selfe. And for the plea-  
 sure of god our father / and of our swete  
 sauyour Jesu our brother / shulde we be  
 abashed to take daunger & were a poore  
 mocke or scoyne / that neuer shall wounde  
 oure fleshe / ne yet tere our skynne for  
 the pleasure of our pceles prince kynges  
 of kynges / and lorde of all lordes? I pe  
 for shame that any christian shulde be so  
 cowardous. Wentre vpon it / go forth  
 withall. In .ix. dayes (as they say) the  
 daunger shalbe paste / fere nothynge.  
 Euery begynnyng is harde & of greate  
 dyspulte. But impo:rtune labour doth  
 baynquyshe and ouercome all thyngs.  
 I tell you / this dayly exercyse by cus-  
 tome and vse / shall seme very thorte and  
 swete / profytable and pleasaunt. Rede  
 yt or here yt ouer ones or twyse at the  
 least

**O**mne  
 principiu  
 difficile.  
 Labor  
 improbus  
 oia vinci-  
 at.

feest befoze you caste it away. Howe be  
it we thynke it nat sufficyet nor ynough  
foz you to lyue well your selfe / but that  
all other christians also lyue the better  
foz you and by your example / and spe-  
cially those that you haue in charge &  
gouernaunce / that is to say youre chyl-  
der and seruauntes. And me semethe it  
shulde also be a good pastyme and moche  
meritorious : foz you that can rede / to  
gather youre neyghbours aboute you  
on the holy day / specially the yonge sorte  
and rede to them this poore lesson. For  
therin bene suche thynges as they bene  
bounde to knowe / or can saye : that is  
the Vater noster : the Aue maria : and  
the Crede / with suche other thynges  
as done folowe. I wolde therfore you  
shulde begynne wyth them bytyme in  
pouthe as sone as they can speke. For it  
is an olde saynge. The pottle or vessel  
shall euer sauour or smell of that thyng  
wher with it is fyrste seasoned. And  
our englyshe prouerbe sayth that the  
younge cocke croweth as he doth here &  
lerneth of the. olde you maye in pouthe  
teche them what ye wyll / and that shall  
they lengest kepe and remembre. you  
Housh. B. shulde

omitted  
1191

Quod  
nouates  
la capit:  
inucte =  
cara sa-  
pit.



Psalme  
xvii.

Shulde therfore aboue all thynges / take  
hede and care in what company youre  
chylde ben nourished and brought vp.  
For education and doctryne / that is to  
saye / brynge vp and terynge / done  
make the maners. With good and ver-  
tuous persones (sayth the prophete) you  
shalbe good and vertuous. And with  
the euill persones / you shalbe also euill.  
Let your chylde therfore vse and kepe  
good company. The pye / the Jay / and  
other byrdes / done speake what they  
moste here by eare. The plowr by sight  
wyl folowe the gesture and behauiour  
of the fowler. And the ape by exercyse  
wyl worke and do as he is taughte /  
and so wyl the dogge / by violence / con-  
trary to naturall dysposicion : lerne to  
daunce. The chylde therfore that by  
reason done ferrecede other creatures /  
wyl here alway what they here spoken /  
they shulde therfore be vsed vnto suche  
company where they shulde here none  
euill / but where they may here godlye  
and christian wordes. They wyl also  
haue in theyr gestures and behauioure  
suche maners as they se and beholde in  
other persones. And as they bene  
taught /

taught / so wyll they do / and in many  
 thynges they maye be compelled vnto  
 a contynuall coltome / whiche doth al-  
 ter and chaunge naturall disposicion.  
 Vnto some craftes oz occupacions a  
 certayne age is requyred in chylde / but  
 vertue and vyce maye be lerned in euery  
 age. Se therfore that in any wyse you  
 let them vse no company but good and  
 vertuous. And as soone as they can  
 speake / let them fyrste lerne to serue god  
 and to saye the. Pater noster. Ave and  
 Crede as I sayd before. And nat only  
 your chylde / but also se you and proue  
 that all your seruauntes / what age so  
 euer they be of: can saye the same. And  
 therfore I haue aduised many persons  
 and here nowe do counsaile / that in eu-  
 ry meale / dyner oz souper / one persone  
 shulde with loude voyce say thus.

**P**ater noster qui es in eclis : sancti- **A The**  
 ficetur nomen tuū. **A Good** lorde fyrste ps  
 god / our holy father that arte in heuen / tion.  
 lette thy name be sanctified: that is to  
 meane / I beseeche the graunte vs grace  
 to blyss / to honoure to laude and prayse  
 thy holy name.

Housh.

B. ii.

Adueniat

**\* The** *Adueniat regnum tuum.* **\* Good**  
**second.** lord god our father that arte in heuen /  
let thy kyngdome come: that is( I besee-  
che the lord / that all the people of the  
worlde may come vnto the grace of bap-  
tisme / and so be the saythfull subiectes  
of thy realme and kyngdome of chrys-  
tiane.

**\* The** *fiat voluntas tua: sicut in celo et*  
**thyrde.** *in terra* **\* Good** lord god our holy fa-  
ther that arte in heuen / let thy wyll be  
wrought in erth as it is wrought in he-  
uen: that is to meane / I beseeche the  
lord / that all thy christian people here  
in erth may perfourme thy wyll / and  
kepe thy commaundementes after theyr  
estate and condycyon / as thy holy an-  
gels and sayntes done in heuen after  
theyr state and degre.

**\* The** *Panem nostrum cotidianum da nos*  
**fourth.** *bis hodie.* **\* Good** lord god our holy fa-  
ther that arte in heuen / giue and graunte  
vnto vs this day our dayly brede that is  
to meane. I beseeche the good lord  
graunte vnto vs continually the spiri-  
tuall fode / grace and effecte of thy holy  
sacramentes. Or thus. Graunte vnto  
vs the continually grace & effecte of thy  
holy



holy sacramentes / whiche is the dayly  
fode of oure soules / and spirithall suerty  
of our saluacion.

**G** Et dimitte nobis debita nostra: si: **The**  
cut et nos dimittim<sup>9</sup> debitoꝝ n<sup>9</sup>ris. **The**  
fifth.

Good lorde god our holy father that  
arte in heuen / forgyue vs our dettes / as  
we done forgyue our detters / that is to  
meane / I beseeche the god lorde / forgyue  
and pardon me and al christians all ma-  
ner of offences & trespasses done agaynste  
the and thy lawes / lyke wyse as we done  
forgyue all maner of personnes all ma-  
ner of greues & trespasses done agaynste  
vs.

**G** Et ne nos inducas in tentationē. **The. vi.**

Good lorde god oure holy father that  
arte in heuen / lede vs nat in to tenta-  
cion: that is to meane / I beseeche the  
good lorde / suffer me nat / ne any christia  
to be led or broughte by any temptacyon /  
vnto the ful conceit of any synne.

**G** Set libera nos a malo. **The**  
lorde god our holy father that arte in  
heuen / delyuer me and all christians fro  
euyl: that is to meane / I beseeche the  
good lorde / that nat onely thou kepe me  
and all the people frome all synne and

**B. iii.**

offence

offence of thy goodnes / but also that  
thou wylte delyuer and make vs quyte  
of all synnes passe / and conserue and  
kepe vs continually in the state of grace.  
Amen. so be it : that is to meane / good  
lorde we beseeche the that all these thynges  
maye come to passe in full effecte /  
accordynge to our petycyon and desyre.  
This prayer of the Vater noster / is the  
moste excellent prayer / bycause that our  
sauoure made it hym selfe / and taught  
it to his disciples.

**Luce. i.** **T**he Aue maria / is the moste pleasaunt  
prayer / and of moste honoure vnto oure  
blyssed lady / bycause one parte therof  
is the salutation of the angell Gabriell  
wherby immediatly after her consente /  
she conceived the sonne of god in her  
wombe. And the other parte was spoken  
vnto her by saynt Elizabeth / inspired  
and moued therunto by the spyryte  
of god the holy ghost. And therfore do  
we set forth the Aue maria / after suche  
maner as we byd the Vater noster.

**Aue Maria gratia plena dominus  
tecum: benedicta tu in mulieribus et  
benedictus fructus vterus tui Iesus. Amen**  
**¶** Hail Mary full of grace / god is  
with

With the. Blessed be thou amonge wo-  
men / and blessed be the fruyt of thy  
wombe Iesus Chryste god and man.  
Amen. So mote it be.

**T**hat spyshe worde Amen / whiche I do  
enlyste afre the commune maner /  
haye / is a worde of salutation / as we  
say in comune congreges or metynges  
together. God spede you / god saue you /  
god blysse you. Good morowe / good  
euen god spede / god be at youre game.  
god be at youre werke / god sende you:  
with suche other / after the maner of  
the countrey where it is spoken. And  
the laste worde Amen / it is a worde of co-  
sent or desyre / that the mater spoken be  
fore shulde come to passe or vnto effecte /  
as comunely it is sayde : be it / so be it  
led it be so / I graunte / I assent / with  
other lyke. This haue we sayde by cause  
you shulde vnderstande what euery worde  
meaneth.

**N**ow we dothe folowe

the Crede.

**T**he spyshe article

**C**redo in deū patrem omnipotentem: Sapient.  
creatorē celī et terre. & Iohanne Peter  
vpon god the father almighty / maker  
of heuen



of heuen and of erth. This terme: In  
beum / is diuersly englysshed / some done  
saye / in to god / some : inwardly in god /  
some: persytly in god. But the mooste  
comune vse of the countrey of the vnler-  
ned people / is to saye. I beleue vpon  
god and vpon hys father / but all dothe  
meane in effecte / that the person hathe  
perfyt saythe and beleue in god / and  
vnto god.

**Saynte  
Andrew**

**The seconde article**

**Et in Ihesum Christum filium eius  
unicū dominū nostrū.** And I also be-  
leue persytly vpo our lord Iesu Christe  
his onely begotten sone: that is to saye  
the onely begottē sone of the sayd father

**Saynte  
Johan.**

**The thyrde article.**

**Qui conceptus est de spiritu sancto:  
natus ex Maria virgine.** And also  
I beleue persytlye that our sayde lord  
Iesu was conceived of the holy ghoſte  
and borne of our lady saynte Mary: he  
remaynyng & abydyng euer a virgin.

**The fourthe article.**

**Passus sub poncio pilato / crucifix⁹  
mortuus et sepultus.** And also I per-  
sytly beleue / that ouresayde lord Iesu  
dyd suffre his passion / and was crucified  
dred

deed/and buried/ vnder the powet and  
iugemēt of a man called by pprie name  
Poncius/and by his seconde or surname  
Pilate.

**The fyfth article.**

**Saynte  
thomas  
of yades**

**¶** Descendit ad inferna : tertia die res-  
urrexit a mortuis. **¶** And I byleue  
perfytly also/ that our sayde lord Iesu  
after his sayde passyon and dethe/descen-  
ded and went downe vnto the lowe pla-  
ces of hell /and brought forth fro these  
our fyrste father Adam : all that were  
there with hym/ & that vpon the thyrde  
day after his dethe: he dyde aryse frome  
deth /and from all the bōdes therof vnto  
to lyfe everlastyng.

**The syrth artycle**

**Saynte  
James/  
the lesse**

**¶** Ascendit ad celos : sedet ad dexteram  
dei patris omnipotentis. **¶** And also I  
byleue perfytly: that our sayd lord Iesu  
dyd ascend and styep vnto the hyghest  
heuens / & there doth syt vpon the ryght  
hande of god the father omnipotent and  
almighty.

**The seuenth artycle.**

**Saynte  
Philippe**

**¶** Inde venturus est iudicare viuos  
et mortuos. **¶** And I also perfytely  
byleue/that he shal come thense agayne

**B. b.**

**in to**

th to this worlde / to iudge all persones  
quycke and deade

**The. viii. article.**

**Saynte** **I** Credo in spiritū sanctū. \* **I** byleue  
**Wartel** perfytylly also vpon the holy ghoſte / the  
**weue.** spirite of the father and of the ſone / and  
with them both the ſelfe god.

**The. ix. article.**

**I** Sanctam eccleſiam catholicam.

**Saynte** **I** also byleue that the church of chriſte  
**Mat.** is and was / and euermore ſhalbe holy  
**theue.** and faythfull / and therefore **I** do gyue  
faythe and credence vnto the ſame / and  
vnto the determinacions therof.

**The. x. article.**

**Saynte** **I** Santorū communione remiſſionem  
**Symon** peccatorū. \* **I** byleue also the commu-  
nion of ſayntes: that is to ſay / **I** byleue  
that all the werkes and good dedes of  
all good holy perſons / here and  
ſhalbe cōmune: ſo that euery faythfull  
chriſtian bathe and ſhall haue parte  
with other. And also **I** byleue the re-  
miſſion of ſynnes: that is to ſaye / that  
all maner of ſynnes maye and ſhalbe  
forgyuen / if forgyuenes be duely deſy-  
red and asked.

**The. xi. article.**

**Carnis**



**C**arnis resurrectionem. ⁊ I also Saynte  
byleue the resurrection of oure fleshe/ Jude/  
that is to say/ I byleue that al maner of Called  
psones shall aryse at the day of dome in also saith  
soule and body with the same fleshe/ Eaddes  
blode and bones that they were bozne us.  
wuh and dyed with.

**C**He. xii. article.

**E**t vitam eternam. Amen ⁊ And  
also I byleue euerlastyng lyfe: that is  
to say / that (after the generall resurrec-  
tion) all maner of persones / as well  
good as euill: damned or saued shall  
contynue in lyfe euerlastyng / cyther in  
ioye or payne/ ⁊ neuer departe therefrom  
This worde Amen / is declared befoze  
in the ende of the Vater noster.

Saynte  
Matthe

**T**his maner of the Vater nē / Ave/  
and Crede / I wolde haue vled and red  
vpon the boke at every mele / or at the  
leste ones a day with a loude voyce (as  
I sayde) that all the persones presente  
may here it. And yet forther I wolde  
aduyse ⁊ counsaile you to se / knowe / and  
proue / that every persone in your house /  
and all that bene vnder your gouernance  
and charge can (say the same) ⁊ therefore

you

you muste take the labour to here them  
your selfe / and where nede is : to teache  
them. For many that ben aged and can  
nat say it wyll be abashed to lerne it open-  
ly / and yet if they here it dayly redde  
after the maner shewed before they  
shall by vse and custome lerne it very  
well. And some other persones there  
ben; that can say it ryght well bothe by  
the booke and without / but yet amonge  
them some ben dullardes and slouthfull  
and some neclygent and careles / and so  
done they nat save it: but in tyme for-  
get it as in maner they hadde neuer lern-  
ed it. I praye you therfore ( good de-  
voute christians ) take the payne to here  
them your selfe : at the leest ones a weke  
and let none escape you / olde nor yong.  
It shall ( by leue me ) be unto you a greate  
discharge of conscience / and nat with-  
out merite and greate rewarde. And  
charge them straitly vnder payne of  
punysshement / that they saye it euery  
daye thre tymes at the leest / that is to  
saye / in the mornynge at none or myd-  
daye / and at nyght. Then muste you  
teache them to knowe by ordre the pre-  
ceptes or commaundementes of god / the  
names

names of the. vii. princypall synnes  
and of they. v. wyttes / as thys. The  
comāndement; of god be. x. in nombze.  
The fyrste that we shall haue no straunge  
ne other godes / but one alone : and hym  
to loue / honoure and dze de aboue all  
thynges. The seconde. we maye nat  
take the name of god in vayne / & ther-  
foze we maye nat vse to swere. The  
thyrde / we muste kepe our holy day with  
close mynde vnto god / and reuerende  
deuocion / and therfoze we maye do no  
bodely or worldely laboures for lucre  
therin. The fourthe. we must with reue-  
rende and due lowely maner do honoure  
vnto your parentes / that is to say vnto  
our fathers and mothers / and we shall  
haue (by the promyse of god) longe lyfe  
therfoe. The. v. we shall nat slee or kyll  
any persone / neyther in dede : noz yet in  
wyll or mynde / noz yet maye we hate  
any persone in herte. For who soeuer  
so doth : is an homicide and mansleer  
The. vii. we do no lechery. The. vii. we  
maye do no thefte. The. viii. we may  
bere no false wytnes / ne make any lye  
or lesynge. The. ix. we maye nat conceyte  
or desyre any wedded or married persone.

And

\* The  
fyrste.

\* The  
seconde.

\* The  
thyrde.

\* The  
fourth.

\* The  
fifth.

i. J. iii.

x.

vi.

vii.

viii.

ix.



**And the .x. we maye nat coueyte ne de-**  
**spise any other manes goodes. These**  
**Exo. xx. bene the .x. commaundementes / gyuen and**  
**commaunded by almyghty god / and they**  
**ben deuuyded in two partes / as two ta-**  
**bles or bookes. The fyrste apperteyneth**  
**and belougeth vnto almyghty god hym**  
**selfe. And in that parte ben conteyned**  
**the thre fyfthe commaundementes / and**  
**all those thre commaundementes bene co-**  
**teyned in this one commaundement of**  
**the gospels. Love god aboue al thynges**  
**And in the seconde parte or seconde ta-**  
**ble / ben the other .vii. conteyned / whiche**  
**done apperteyne and belonge vnto the**  
**neighbour. And yett all those .vii. ben**  
**agayne conteyned in this one commaun-**  
**dement of Christe. Love thy neighbour**  
**as thy selfe. ¶ Yett may you go fether**  
**with them / somewhat to teache them**  
**what they meane. For whan you say**  
**that we maye haue no mo goddes but**  
**one alone / that is to meane / that we**  
**shulde loue nothyng so well as god.**  
**whan soeuer than a persone doth set his**  
**herte and mynde vpon any creature /**  
**more than vpon god / so that he wolde**  
**rather displease god and breake his la-**  
**wes**

bes and ordynauntes / than for to leue  
and forbere the affectyon or pleasure of  
the creature / than hath he a straunge  
god or an other god / for thā that thyng  
is his god for the whiche he dothe forsake  
god / and both contrary vnto his  
wyll and ordynaunce. And here (good &  
deuoute christians) be well ware / and  
warne all yours of these superstitious  
witchecraftes and charmes that bene  
much vsed : and done deceyue many  
persones / that (for the vnlawfull loue  
vnto the helth of theyr bodys / or of  
theyr chylder / or beasts or other goodes  
lost or stolen) wyll go seeke wysemen or  
wysewomen (for so they done call the  
deuyls proctours that done vse suche  
witchecraftes and charmes) them done  
they seeke I say / and put them selfe sub-  
iecte vnto the false god the deuyll and  
his serymonyes / to get helthe vnlaw-  
fully by the meanes of that wyche-  
craftes forbidden by the church / vn-  
der payne of cursynge. And yet  
the simple people / done suppose and  
wene they do nothyng offende ther-  
in. For I haue herde them say full  
often my selfe. **By: we meane well /**  
and

and we done bylene well and we thynke  
it a good and charitable dede to hele a  
seke persone/ or a seke beste: and trouth  
they saye / but yet it is neyther good ne  
charitable to hele them by unlawfull  
meanes. And surely that meane is un-  
lawfull. For good reason wyl admitt  
that no soze ne sekens maye be helced/  
but eyther by nature or by medicine/ or  
by myracle. If a synger be cutte/ or a  
small surfytt taken: nature in a whyle  
wyl heele the person. But in all gre-  
uous diseases / medycyne is the comune  
meane of helth. but sure bene they that  
suche charmes or wytche craftes ben no  
medycynes. For than shulde they heele  
as well by one persone as by a nother.  
And no man beleueth they be myracles  
ergo they muste nedely be the deuels  
crafte / that to decyue the symple peo-  
ples: dothe hurte some / and teacheth  
that way unlawfully to bypnye them in  
to his daunger. For you wyl graunte  
that he were a fole / that for the helth of  
his horse legge / wolde lose one of hys  
owne handes / or one of his owne eyes/  
and yet is he more fole in dede: that for  
any creature wolde lose his soule. Bnt  
yet



yet some haue sayde to me. **S**y2/ howe  
maye this charme be euyl or amys /  
whan all thynges bene good / as by ex-  
ample. The charmer is a good man or  
a good woman / and taketh here a pece  
of whyte brede / and sayth ouer that  
breade nothyng: but onely the Water  
noster / and maketh a crosse vpon the  
brede / whiche thynges bene all good /  
than doth he nothyng els but ley that  
pece of brede vnto the toth that aketh /  
or vnto any other soze: tournynge the  
crosse vnto the soze or dysease / and so is  
thepersone healed. Howe maye this be  
euyl nowe saye they? I say agayne it  
is euell and damnable / bycause the  
faythe and beleue of the hole mater res-  
teth in that applycatyon of the crosse /  
whiche hath no naturall operacyon /  
but is a cerimony vnlawfull. For thogh  
all thynges here bene good / yet done  
they nothyng auayle without that ceri-  
mony / and so is all a charme and vn-  
lawfull and nought / whiche maye eu-  
dently be knowen for noughte and vn-  
lawfull / bycause the churche doth con-  
dempne and forbide all suche / whiche  
thyng surely the lerned churche of god /

Housh.

C

guyded

**A The  
seconde.**

**Ecclesi.  
xii. B.**

**Ibidem**

guyded euer by the holy ghoſte wolde ne  
uer haue done / if it were good and law-  
full. And therefore in any wyſe / let none  
of your folkes vſe any ſuche. Nowe  
for the ſeconde precepte / whiche is that  
no perſone ſhulde take the name of god  
in vayne / warne your folkes and take  
good hede vnto them / that they be no  
commune ſwerers. For it were leſſe re-  
paryd for you to haue in your houſe a  
theefe or a ſteler / a lecher or vnclenly  
uer / than a vſuall ſwearer. For a  
greate othe accuſtomed / dothe prouoke  
the ſodeyne vengeance of god. The  
ſcripture ſayeth. **A** Dedomo iurantis

non recedet plaga. The cuſtomable  
ſwearer / ſhall euer be full of iniquite and  
ſynne / and the plague of the vengeance  
of god ſhall continually hange ouer that  
houſe. Let nat thy mouth be vſed vn-  
to ſwerynge (ſayth the ſcripture) For  
the cuſtomable ſwearer ſhall neuer be  
clene purged of ſynne. wherfore I dare  
well ſaye that ſwerynge is one of the  
greate cauſes of all theſe ſodeyne pla-  
ges amonge men and beſtes / as peſ-  
tylence / poxes / ſwerynges / and mo-  
rtyns / with ſuche other. And by-

laus

leue herple none of you wolde be glade  
to kepe in his house a lepre / or any per-  
sone infected with any of the forsayde  
plages. And yet is a sweter more pe-  
ryllous than any of them.

For his  
othe maye see or infecte your chylde in  
the cradle / or stryke your bestes in  
the feeldes / dystrope your corne and  
graynes / and cause pryncely many  
myscheues.

And yet many persones  
done thynke and belyue / that yf they  
swere trouth / they do no synne / butte  
they bene surely deceyued / as by case.

If a persone wolde pryncite and coyne  
money of good syluer or of good golde /  
keppinge also the due weyght and facy-  
on / that thynge wolde nothynge ex-  
cuse the persone vnto the kyng or his  
lawes / though he also be proued the  
money were good and lawfull moneye.

For the kynges lawe is / that no per-  
sone shall pryncite or coyne any money  
but suche as be assyned by hym / and  
that also in the place appoynted ther-  
vnto.

¶ So in lyke maner / the  
lawe of god is : that no persone shall  
swere any othe / excepte it be at the  
appoyntemente or commandemente

Housh.

Li.

of suche



of suche a persone that hath iuste power  
to requyre and to take an othe/and that  
also muste be done in due place/that is  
to saye/before a lawfull iudge. And so  
maye the persone lawfully swere/so ener  
that the swerer do thynke and bylene  
in true and vnscyned coneyence / that  
his othe is true. And els/that is to say  
without circūstaunces and suche other  
causes expessed in the lawe/no persone  
maye swere / though it be neuer so true  
that he swereth. If than to swere true  
be synne / and both prouoke the hyghe  
displeasure of god/bycause it is contrary  
vnto his commaundement/to swere false  
muste nedes be more synne/and more p-  
uoke his vengeaunce. Example shall  
I shewe here of bothe/that is to saye /  
howe god is prouoked by vsuall swe-  
rynge/and howe by forswerynge & false  
othes. This story that foloweth I  
herde at Stondon a lytell byllage. xxb.  
myles from London/nat farre from the  
hyghe way vnto Cambrydge / where  
for a tyme I dyd abyde / in aduoydynge  
the great playge that both in London  
and Cambrydge dyd than quickly and  
warply reygne / where also this story  
was

was open in the knowlege of all the coun-  
trei there aboute / as done but small  
tyme befoze. A gentylman that was  
called mayster Baryngton / whose wyfe  
was afterwarde married in Cambrydge  
vnto a gentylman called mayster La-  
ryngton / so that ther was but one let-  
ter chaiged in her name / that is to say  
L. for B. And of her also I herde the  
same story / although( as she sayde) she  
was nat presente. This said gentylman  
Baryngton was a great swerer / and  
dyd customably vse greate othes: speci-  
ally by the blode of ourc lorde / or ( as  
more communely they swere ) by godes  
blode. And vpon a sondaye or eles a fesse  
full holy day wente forth on huntynge  
or hawkyng: and nothyng spedynge  
after his mynde / he came vnto an ale-  
house at a thoroughfare called Pulcri-  
che. v. myles frome ware in the hyghe  
way to Cambrydge / the one syde of the  
whiche thoroughfare was in the sayde  
parryshe of Stondon where this gentyl-  
man was / and called for drynke: and  
anone he beganne to swere after his  
vnhappy custom sayeng. By godes  
blode this daye is unhappy. And in a  
L.iii. while

Whyle after in swerynge so / he bledde at  
the nose / and therewith moze vexed he  
began to rayle and rayne god (as they  
saye in swerynge godes passyon / godes  
woundes / godes fleshe / godes nayles /  
and euer his holy and blessed blode /  
tyll at the laste he fell ferder to blede  
at the eares / at the eyes / at his wrestes /  
and all the ioyntes of his handes / and  
of all his body / at his nauyll and foun-  
demente / and at other places of his bo-  
dy / in meruapulous greate quantite and  
stremes of blode / and shotyng out his  
tonge in a meruapulous horrible bysome  
and ferefull maner / as blacke as pytche  
so that no persone durste come nere him  
but stode a farte of / and caste holy water  
towards hym / and so he contynued euer  
swerynge / blasphemynge and bledynge /  
tyll he expyred and was deade. And on  
the morowe after they layde hym in a  
carte / and caried hym vnto the sayde  
churche of Stondon / and euer the body  
bled tyll he was buried all the waye as  
they came in very great haboundaunce.  
This was a playne token that god was  
moche dyspleased with that swerynge /  
and dyd openly puryshe the same / in  
example



example vnto all vsuall swerers. It  
maye also be a good monicion and war-  
nynge or suche persones that done mys-  
use the holy daye in hawkyng/huntynge  
and suche other fruytles occupacyons  
or pastymes. A nother example of the  
same vsuall swerynge was shewed vnto  
me by a bachelet of diuinite called may-  
ster George werke / a felowe thā where  
I was also felowe / of the quenes col-  
lege in Cambrydge / and after he was  
bpeare of Barowe on the byll / whiche  
thyng he sayde vpon his conseyence  
he sawe hym selfe in a marchauntes  
house in London / whiche was his spe-  
cyall frende / and sente for hym to gve  
counseyle vnto the same person / a  
yongman that was prentysle : or els  
seruaunte vnto the same marchaunte /  
whiche yongman dyd vse to swere for  
his comune or he / by the bones of god  
or by godes bones. And it came to  
passe that he was taken with a greate  
meruapulous sekenes / so that no phy-  
syke ne medycyne myghte helpe ne ease  
hym / but that he laye still in bedde so  
longe / that the fleshe and the shynne  
of his

of his armes and fynghers / and of his  
legges / thynges / mynnes / fete and toes /  
dyd deuyde in sondre / as thoughe they  
hadde ben slytte with a knyfe / that the  
bare bones myght openly be sene and  
seled. and so in the same maner ( after  
he had with greate contricion and open  
confessyon of that swerynge ) receyved  
the sacramentes of the churche / he de-  
parted this lyfe vnto our lord. There  
ben now two notable exēples of vsuall  
sweryng. The thyrd is Hall I shewe you  
of forswerynge / or false sweryng / whiche  
was shewed vnto me of an honeste prest  
of my familer acquaintance that was  
vicar of Halpwell / whete saynte wene-  
fredes well is / besyde the abbey of Bas-  
syngwerke in flynt shyre in the borders  
of wales. xiii. myles from westchester /  
whiche thinge he sayd on his conscience  
he dyd se hym selfe and was there present  
with greate multytude of other people /  
thousandes. A certeyne man was cal-  
led to be sworn in a greate mater by  
twene two parties / whiche sayde parties  
dyd put the mater wholly vnto the deter-  
minacyon of his othe / and met bothe at  
a certeyne place where was a crucifixe:  
a holp

a holy rode that dyde many myracles /  
where vpon he shulde swere: and so dyde  
in the syght and herpynge of a greate mul-  
titude of people gathered on both par-  
tyes. And his othe/gyuen he layde bothe  
his handes vpon the fete of the rode /  
and sware false and contrary vnto his  
conscience/ and so was dampnably for-  
sworne/whiche thyng god wolde haue  
known. For whan he wolde haue ta-  
ken his handes awaye to departe /bothe  
the handes cleued and stycked fast vnto  
the fete of the rode /as though they had  
bene glued or fastened with nayles ther-  
vnto. And whan he wolde with vio-  
lence haue pulled them of : than with  
sterynge and hasty mouynge to and fro/  
the steppe wherupon he stode : slepped  
and voyded from hym. And than han-  
ged he styll by his handes/and so remay-  
ned hangynge styll cōtynually the space  
of threedayes / and meruaylous moche  
people came thyder to se and loke vpon  
hym / to the whiche many beue yet ly-  
uynge. So at the laste after thre dayes  
whan he hadde with greate contrycyon  
openly confessed his defaute/ and recey-  
ued the sacramētes of the church/ whā

L.b. the



Li. liii.  
ca. xliii.

Exenda  
tium.

The people supposed and thoughte heren  
ly he shulde there haue expired and dyed  
he was sodenly lased and deliuered /  
and lyued many yeres after a good and  
holy lyfe / vnto the gloze of god and  
greate example of the that ben swerers.  
Saynte Gregory in his dialoges dothe  
shewe of a chylde that (as he hadde herde  
of other psones) dyd swere grate othes /  
and hade pleasure therein / and sodenly  
whane he was swerynge in his fathers  
lappe vpon his kne the deuyl came and  
openly rauysshed and by violence toke  
hym from his father / and caryed hym  
a waye / that he was neuer sene after.  
Here maye you perceyue the greate pa-  
tyll and reopardy of swerynge. For the  
loue of our lord therefore good deuoute  
christians / take good hede thereto / as  
well in youre selfe as in your folkes. And  
yet shulde you haue no lesse garde oz  
awapte vnto lyenge / oz makynge of lyes  
oz lesynges. For the lye oz lesyng is be  
ry mother vnto bothe the defautes shew-  
wed laste before / that is to saye / vnto per-  
jury oz forswerynge / and vnto false wy-  
nes. For eueryche of these doughters /  
is worse than the mother. For the lye  
careth

careth lytell to bere false wptnes / and  
cucty lyer is comuly a swerter / for eis  
the lyethulde nat be coloured/dobbed &  
peynted sufficiētely to seme true/and spe-  
cially in a defaute wherof the lyer wolde  
sayne be excused for drede of punyshe-  
mente or rebuke/or whan a matcr shulde  
(by that lye) come to passe & be broughte  
about vnto effecte/ for pryte/auauntage  
flattery or pleasure. For whan the lyer  
dothe coneyte moste subtelly to deceue/  
and wolde sayne and gladly be beleued  
than doth the lyer moste liberally lasche  
oute othes/& spareth for no coste(as they  
saye)but whan suche a psonc doth swere  
mooste/ than wyll a wyse persone beleue  
hym leste. And by this doth appere/ that  
the commune and besy sweters bene  
suspecte to be lyers. For the lyer is com-  
bred so in conscience/that he supposethe  
and thynketh he can nat be beleued w<sup>th</sup>  
out he swere many othes and grate  
othes. Beware therfore of lyers. For  
commune lyers bene communely the-  
ues or pykers/and vnielene lyuers.

And ( to saye the trouthe ) the lyer is  
apte and dysposed vnto all maner of

**Ioh. f.**  
**viii. f.**

byces/because that all lyers bene the  
chylde of the deuyl. For the deuyl  
was the fyrste lyer / and euer dothe con-  
tinue a lyer. And(as the gospell sayth)  
he is the father of all lyers. Nowe pon-  
der and wey ( good deuoute christians )  
I pray you / if you were requyred whe-  
ther you wolde be contente to kepe in  
youre company a thefe or pyker / a per-  
sone that shulde enforce and labour to  
corrupte youre wyues / or youre dought-  
ers / or yet suche a persone that were  
seruaunte or childe vnto youre deadly foo  
or enemy / I thynke you wyl say nay /  
you wolde kepe none suche. Than say  
I beware of the lyer / for all commune  
lyers bene the deuyls chylde / and done  
folowe theyr fathers the deuyl / whose  
properte and naturall dysposycyon is to  
lye. I can well graunte that you for-  
gyue and pardon them that done stele /  
pyke / or do lechery : for ones or twyse.  
and labour and loke for theyr recovery  
and amendement / but in no wyse can I  
graunte that you pardon the lyers / but  
even forthwith / as you wolde cure the  
sodayne pestilence : so correcte and pu-  
nyshe the lyer. wherefore I haue set out  
here



here a piety lesson/ whiche I praye you  
teache your chylder/ & every chyldre that  
comethe in to youre company / you shall  
(I truste) do moche god therby.

**I**f I lye/backebyte or stele/  
If I curse/scozne/moche/or swere  
If I chyde/syggt/stryue or threte  
Than am I worthy to be bete.  
Good mother: or maystres myne  
If any of these nyne:  
I trespas to your knowynge  
With a newe rodde and a synne  
Erlp naked/before I dyne/  
Amende me with a scourgyng

**A**nd than I praye you fulfill and per  
fourme theyr petition and requeste/ and  
thynke it nat cruelly / butte mercifully  
done / For the wyse man sayth! who  
spareth the rodde: hateth the chyldre.  
And in a nother place. If thou haue  
chylder(sayth he)correcte them bytyme  
and holde them vnder whyle they bene  
younge/your dayly practyse dothe shewe  
vnto you / that if you powder youre fleshe  
whyle it is newe and swete / yt wll  
contynue good meate: but yf it smell  
before

Proff.  
xiii. D.  
Ecclesi.  
vii. A.

before it be powdered / all the salte you  
haue shall neuer make it seasonable.  
Powder youre chylder therfore be tyme  
and than you loue them / and shall haue  
conforte of them. I dyd appoynte the  
correccyon before vnto the mother or  
maystres for communely they done take  
the labour of that mynistery and ser-  
uyle. But withstandynge there maye be  
sayd father or mayster / and the staffe or  
sote of the tyme be all one. But who  
so euer do the correccyon / whether it be  
in lalshes / or in wordes / let it be done  
with the charite of our lorde / and with  
a mylde and softe spirite : that euer it  
be done for the refozmacyon of the per-  
sone / rather than for reuengynge of  
the defeaute / and therfore shulde you ne-  
uer do any maner of correccion whyle  
you bene vexed / chafed / troubled / wroth /  
or angry for any cause / butte rather for  
that tyme deterre the correccyon / and  
a nother tyme by good delyberacyon  
take the persones on parte / or if the tres-  
pas be openly knowen / than do it open-  
ly / that all the lokers therupon maye be  
warned therby / and gyue them a good  
lesson before the correccyon / & tell them  
you

you to y<sup>e</sup> correccion agaynst your mynde  
compelled therunto by conscience / and  
requyre them to put you no more vnto  
suche labour and payne. For if you do  
(saye you) you muste suffre parte of the  
payne w<sup>th</sup> me / and therfore you shal now  
haue experience and profe what payne  
it is vnto vs bothe And than pay truely  
and afterwarde forthwith forgyue them  
clerely and gentelly / so that they do no  
more so. And in doyng thus correccion  
you maye edyfy and refourme the per-  
sones / and also meryte and haue thanke  
of our lord. where if contrary you  
chydre / brawle / curse / and with vn-  
goodly wordes to rebuke / or stryke with  
hastynes to reuenge youre owne cause  
or appetyte / you shall rendre the per-  
sones more stoubbourne and styffe hat-  
red / and engendre in them an hatred  
towards you. And also nat onely  
lose your meryte / but also deserue payne  
and the punysshemente of god / where  
the other correccion done by sobrenes /  
shall cause the persones to haue you  
in a reuerende dredde / and also to loue  
you / and here afterwarde to blyss  
you /



you/and praye for you. I praye you ther  
fore/wynne and deserue both theyr blyss  
synge and prayer/and also the blyssynge  
and rewarde of our lord. But bycause  
that comunely all persones done vse to  
swere some othe/in assyrmynge or deni  
yng/that is in sayeng ye as grauntynge  
or nay / as denyng / whiche bene sel  
dome sayde nakedly by them selfe with  
out some addycyon / therfore I wolde  
haue you in auoydynge of all vayne o  
thes to teche your chylder to make theyr  
addicions vnder this fourme. ye father  
nay sayther: ye mother / nay mother:  
ye brother / nay brother: ye syster / nay  
syster: ye syster: ye syster: ye dame / nay  
dame: or vnto the states/ mayster maist  
res / and so forth of all suche commune  
termes / as graundfather / graundmo  
ther: godfather / godmother: vncle  
aunte/ cosynge/ and suche lyke/ without  
any other addicion / any of these soude  
othes / as by cocke and ppe / by my hode  
of greene/ and suche other. For Christe  
sayeth in the gospell vnto his disciples.  
Swere nat you at all (sayth he) in any  
wyse/ that is to meane/ vnlawefull or in  
vaine

**Math.**

bayne. And the prophete sayeth. **¶** Laus  
dabuntur omnes qui iurante in eo : quia  
obstructum est os loquentium iniqua.

**¶** Psal.  
lxx.

That is those persones that done law-  
fully sweare i god/shalbe praised and haue  
rewarde therfore/ and the mouth of euyl  
spekers shalbe stopped / and they put to  
shame and rebuke. All this haue we spo-  
ken for the keepng of the seconde precept  
or commaundemente. **¶** Nowe for the  
thyrde commaundemente. I praye you  
gyue good example in your owne selfe /  
and thã teche al yours howe they shulde  
kepe duely the holy daye/that is to say/  
in asmoche as conueniently maye be/to  
be voyde of all maner of wordly and bo-  
dyly laboures. I sayde in asmoche as  
conueniently maye be. For people muste  
haue meate and drynke/the houses must  
be apparcyled/beastes must be cured and  
loked vnto. And very vnfayned necessitye  
or nede dothe excuse in conscience.

**¶** The  
thyrde  
precepte.

The holy day is ordeyned of god and the  
church/onely for the seruyse of god. The  
due place of that seruyse is the church/  
vnto all them that maye conueniently  
come therunto. And vnto the that maye  
nat/euery honest place of good and law-  
full  
house.

**D**

full

**Math.**  
**xxi.**

full occupation is theyr church. For god  
is there present where he is duely and de-  
uoutly serued. Take y<sup>e</sup> pane therfore whā  
you may to go forth your selfe/and call  
your folkes to folowe. And whan you  
ben at the church/ do nothyng els but  
that you came for/and loke ofte times v-  
pon them that ben vnder your charge /  
that al they be occupied/lyke(at the lest)  
vnto deuoute christians. For the church  
(as oure sauyoure saythe ) is a playce of  
prayer/nat of clatterynge and talkynge .  
And charge the also to kepe theyr syghte  
in the church close vpon theyr bookes or  
bedes. And whyle they ben yonge / lette  
them vse euer to knele/stande or syt/and  
neuer to walke in the church. And lette  
them here the masse quyetly and deuout-  
ly/moche parte knelyng. But at the gos-  
pell/at the p<sup>r</sup>eface/and at the Pater n<sup>r</sup> /  
teche them to stand/and to make curtesy  
at this worde Iesus/as the p<sup>r</sup>este doth.  
Thus in the fore none lette/ the tyme be  
spente all in the scrupse of god. And than  
in the after none/ must you apornte the  
theyr passyme with great diligence and  
steyte commandemēt. Iy<sup>e</sup> that in  
no wyse they vse suche vanities as com-  
muncly



munely ben bled/that is to say/ bercha-  
tynge and bulbaptynge/football/tenes  
playnge/bowlynge/noz these vnlawfull  
games of cardyng/dycynge/closshynge/  
with suche other vntbyfyt pastymes/  
oz rather lofetyms. wher( for a surety  
(the holy day may rather be broken/ thā  
if they went to the plough oz carte vpon  
Ester day/so it were nat done by contēpe  
oz dyspyssuge of the cōmaundemēte of  
the lawe/ne for vnrasonable couctyses  
loue of worldly goodes. For synne doth  
all way more defoule and breke the holy  
daye than doth any bodyly werke oz oc-  
cupacion. Therfore let them beware of  
the tauerne & alehouse/for dyde of dyons  
kennes/oz of glatony/& of suspecte play-  
ces/oz wanton company / for fere of vn-  
clēnes/oz lechery/whiche thyngs ben vn-  
to youthe must peryllous / and of greate  
daunger and yeopardye of corrupcion  
Assigne you therfore & a poynte you the  
the maner of theyr dysportes honeste  
& lawfull for a reasonable recreaciō/and  
(as moch as cōueniently maye be) let the  
fires be departed in all theyr dysportes /  
that is to say: the knyghtes/men by them  
selfe/and the women by them selfe. And

shall

Housh.

D.ii.

also

**Ecclesi.  
xiii. B.**

**Ibidem**

also appoynt the tyme or space: that they  
be nat (for any dysport;) from the seruise  
of god. Appoynte theym also the playce  
that you may call or sende for the whan  
case requyrezth. For if there be a sermon  
any tyme of the daye / let them be there  
present al that ben nat occupied in nede-  
full and lawfull busynes: all other layde  
on parte / let them euer kepe the prechyn-  
ges / rather than p<sup>e</sup> masse / if by case (they  
maye nat here bothe. To bye and sell or  
bargane vpon the holy day / is vnlawful  
excepte it be for very nede. Charite vnto  
the poore and neddy neyghbours / dothe  
lawfully excuse bodely or worldly labou-  
res vpon the holy day. Take wel you nes-  
ther to ne say wylfully / & by deliberacion  
vpon the holy daye any thyng that you  
knowe in conscience / shulde be contrary  
vnto the honoure of god / and than done  
you iustly kepe youre holy daye. A very  
good sure pastyme vpon the holy daye /  
is to rede / or to heere thys boke / or suche  
other good englyshe boke / and gather  
therunto as many persones as you can.  
For I tel you there shuld be no tyme lost  
ne myspente it vpon the holy daye. Let  
this poore lesson wolue contente you for  
these

these thre commaundementes of the fyrste  
table/which(as I sayd)done apperteyne  
and belonge vnto almyghty god hym  
selfe. A nother shorte lesson shall we sette  
fyrthe/for the commaundementes of the  
secōde table. And fyrst the due reuerende  
honour to be done of the chylde vnto the  
parentes/that is to saye/ vnto theyr fa-  
thers and mothers. Teche your chylde  
therfore to aske blessinge every nyght  
knelynge/before they go to rest/ vnder  
this fourme. \* Father I beseeche you of  
blessynge for charyte: or thus. Mother  
I beseeche you of charite gyue me your  
blessinge. Than let the father or mother  
holde vp both the handes / and ioyning  
them bothe to gether/ loke vp reuerende-  
ly and deuoutely vnto heuen/ and saye  
thus. Oure lord god blysse you chylde/  
etherwith make a crosse with the ryght  
hande ouer the chylde/sayeng In nomi-  
ne patris et filii et spiritus sancti. Amen.  
And if any chylde be styffe beeted/ stub-  
burne and frowarde/and wyl nat thus  
aske blessinge/if it be withi age/let it sure-  
ly be whysked with a good rodde/and be  
compelled therunto by force. And if the  
persones be of farther age/and past such

correccon

\* The  
fourth  
pcepte



3d. 22. 2.  
111101  
214310  
**Wrote.  
xxi. D.**

**Ecclesi.  
iii. 2.**

correction & yet wyl be obstinate/let them  
haue such sharpe & greuous punishmentes  
as conveniently maye be deuyled / as to  
lyte at dynce alone and by them selfe as  
a stole in the mydle of the hall/with only  
brothne breade and water/and euery per  
sone by ordye/to rebuke the as they wol.  
de rebuke a thefe or a traitour. For in the  
olde lawe suche chylder were brought be  
fore the hole townshyp/that is to say the  
people of y<sup>e</sup> cite/or of that towne/& there  
were they stoned vnto deth. And certeyn  
ly I wolde nat aduise ne counseyle any  
parentes/to kepe suche a chyld in theyr  
house/without great affliction and pu  
nyshement. And therfore I thynke it  
were moche convenient for the parentes  
ofte tymes to shewe vnto theyr chylder  
what commodities and profites/& what  
perylles and ieopardies done folowe the  
honoure and dishonoure of the parentes  
accordynge vnto holy scrypture. Some  
wherof I haue here set forth as is con  
tained in the booke of y<sup>e</sup> wyse man called  
Ecclesiasticus/ in the thyrde chapytre.  
Those persones (saythe he) that bene  
the chylder of Christ/ben also the chyl  
dre of his churche/& all suche(as though  
it were

it were by natural disposicyō bene giuē &  
applied of that godly dysposicion vnto  
obedience and loue. Al you therfore that  
ben louyng chylder be euer obedyent vnto  
to the iudgement and discrecion of your  
parentes. And so be you obedyente in all  
poure werkes: that you thereby maye be  
the chylder of saluacion: that is to saye  
that your obedyence be done with y<sup>e</sup> very  
loue of your hert/vnfayned and without  
dissymulacion. For god hath ordeyned  
that the father shall haue due honoure a  
mong his chylder/and the mother i lyke  
maner with lowly obedyence. Those per  
sones whiche y<sup>e</sup> loue god/wyll pray vnto hi  
for the forgyuenes of theyr synnes/ and  
afterward wil beware cōteine & kepe the  
selfe frō the. And i that dayly praer they  
shal graciously be herde. And lyke as a  
son for the surete of his liuys here dothe  
horde vp & gather treasour: so dothe they  
ordeyne for the surete of theyr saluacyō  
that duely done honoure theyr parentes  
This word parentes doth signifye both  
the father and mother. whiche euer doth  
duely honoure his parentes shal haue ioy  
pleasure/and conforte amonge his owne  
chylder. And whiche euer is duely obedyent  
vnto the father/ dothe thereby receiue &

moche cōforte the mother. And these per-  
sones that done due honour vnto theyr  
parentes / shall haue long lyfe / and in the  
day of theyr prayer they shall graciously  
be herde of our lord / and haue theyr peti-  
cion. Those persones that haue a reue-  
rende drede vnto oure lord god / haue in  
lyke maner a reuerende drede vnto theyr  
parentes / and done duely honour ther / &  
wyl do them suche scruple / and in lyke  
maner as a bonde seruaunte shuld do vn-  
to his lord and mayster / as wel in werke  
as worde / with all pacience and gentyl-  
nes. Do therfore vnto your parentes  
honour and reuerence / that the blessing  
of god maye thereby lyght vpon you / and  
that blessing shall remayne and endure  
vnto your laste ende. The blessinge of  
the parentes doth styrme and make stable  
the possessions & the kynred of the childer.  
And contrary / the curse of the parentes  
doth eradicate and rote walt and utterly  
disceyve the. The childer neuer take thou  
pleasure in pryde i the rebuke & dyspray-  
se of thy parentes. For that rebuke is nat  
thy glory / houre / nor : prayse / but rather  
thy confusyon / shame and rebuke. For the  
glory and prase of every person / standeth  
in the



in the honour of the parentes. And a  
great shame & rebuke is it vnto the chil-  
der / whan the parentes ben without ho-  
nour and reuerence. Good chylder take  
good pacyence wth the age of your pa-  
rentes / and neuer displease ne greue the  
in all your lyfe. And if they sayle i wytte  
oz vnderstandynge / and therafter speke  
oz do any thing contrary vnto your rea-  
son oz wytte: take you pacyence with the  
and let the mater passe. And in no wyse  
da nat you dyspyse the / bycause of your  
owne strengthe oz better abylyte. For the  
pyte and compassion that you haue vnto  
your parentes / shall neuer be for gotten  
before god. For you shall haue good and  
profite of theyr offence and sinne. And in  
the iustyce and ryght you do vnto them  
shal you be edified / and encreace in vertu.  
And in tyme of poure trybulacyon / that  
good dede shalbe remembred. For as the  
yce in the froste dothe melte by the clere  
sone beames / so shal your synnes ( by your  
duety done vnto your parentes be wasted  
and clene losed and forgyuen. That per-  
sone is of euyl name and fame that doth  
forsake the parentes in theyr nede. And  
those chylder bene accursed of god / that  
done

done angre/bere/ & trouble they: parents  
 Child of what state or degre so euer thou  
 be/do euer thy duety with myldnes/ me-  
 kenes/and lowlynes / & than shalt thou  
 be wel byloued and praysed aboue other  
 persones. And the more high estate thou  
 come vnto/the more meke and lowly be  
 thou in all thynges/and than shalt thou  
 in the presēce of god haue great merite /  
 and encrease in grace. For god doth loke  
 vpon the that done rendre and gyue due  
 thākes/for the fauoure and godnes done  
 vnto the before. Al this now is p<sup>c</sup> verry  
 texte and letter of the holy scripture i the  
 place before reherfed. where you may se  
 and perceyue many greate cōmodytes &  
 graces that done come vnto them that  
 duely done honoure they: parentes. And  
 many great icopardies and perilles/and  
 also the curse of god that wylt lygh vpon  
 them that wyl nat do they: duety of ho-  
 noure and reuerence vnto they: parents.  
 Lette therfore your chylde vse and ac-  
 custome the selfe/daily to aske they: fa-  
 thers and mothers blessinges. For this  
 dare I say/that al though i case the fa-  
 ther or mother were an abhomyable  
 spinner/or excommunicate/accursed / or  
 an heretyk

Ad ver.  
 bumfer,  
 me tra.  
 data

Er gre.  
 li. dialo.  
 iii. capi.  
 bu.

an heretyke/and though the childe were  
so also. Yet myght that crosse of the bles-  
syng of that father or mother save that  
chylde from sodeyne myschefe / that els  
myght haue come vnto that chylde. And  
y<sup>e</sup> crosse may also do flee or chace awaye  
euyl spirites/that els shulde haue hadde  
power vpon that chylde. The blessing of  
euery good pson is good & nat without  
great vertue/acordyng vnto the power  
& degre of y<sup>e</sup> psons. And therfore teache  
thē also to aske blessing of euery byshop /  
abbot & euery prest / & of ther godfathers  
& godmothers / with other psones. And  
let this suffice for this fourth comaunde-  
mente. ¶ yet go fether vnto the fyfth The. v.  
comaundement/whiche is to kylle or flee pcepte  
no persone. Teche them therre/ that it is  
nat ynough that they put no persone to  
deth by stroke of hand or wepyng/but al  
so that they hurte no persone in name or  
fame by detraccyon / backebytynge or  
sclaundryng/or by euyl example of ly-  
uynge/no: yet that they curse or banne or  
wylthe euyl vnto any persone/or yet hate  
any persone in herte. For as scrpiture i. Iohn.  
sayeth) who soeuer doth here in herte or iii. T.  
mynde



**i. Iohn.**  
**iii. D.**

**i. Iohn.**  
**iii. D.**

**The. vi.**  
**cepte.**

wynde any hated / malice / eny wyl / or  
scomacke agaynste any chrystyan ys an  
homycyde / that is a mansleer or a man-  
queller. Many persones wyl saye they  
ben in charite / and haue no hated vnto  
any persone / and yet wyl they nat speke  
one vnto another / and that is a sygne &  
token that preynt hated is in the herte  
and that they do natte loue theyr neygh-  
boure as them selfe / in the true & vnfa-  
ned charite of our lord. And sure it is /  
that who so euer doth nat wholly & fully  
loue his neyghbour whome he may se &  
beholde with his bodely syght / he can  
neuer loue god / whome he can nat se / nor  
so beholde. This is than the comaunde-  
ment of god that who so euer dothe loue  
god / muste also loue hys neyghboure .  
¶ The sytte commaundemente is that  
no lechery be done / whiche is nat mente  
only for the vnlawfull dede / but also for  
all maner of prouocation ther vnto / as  
wanton and lyght behauiours / in kys-  
syng / clepyng / and vnclene touchyng /  
a lyght loke or caste of the syghte / with  
a desyre and consent of hert vnto the dede /  
dothe breke this comaundement. Noche  
more than dothe rebauldy breake it / and  
suche

maner as before is sayde. The olde pro-  
uerbe sayth. who so wyll none euill do:  
shulde do nothyng that longerh therto.  
The ghostely enemy doth deceyue many  
persones by the pretence and coloure of  
matrimony/inpruate and secrete con-  
tractes. Jfor many men whan they can **Contrac**  
nat obteyne theyr vncleue desyre of the **tes.**  
woman/wyll promyse maryage / & ther  
byo make a contracte promyse/and geue  
fayth and trouthe eche vnto other/sayng  
Here I take the Margery vnto to my  
wyfe/& ther to plyght the my troth. And  
she agayne vnto him in lyke maner. And  
after that done / they suppose they maye  
lawfully vse theyr vncleue behauioure/  
and somtyme the acte and dede dothe fo-  
lowe/vnto the greate offence of god and  
theyr owne soules. It is a great leopardy  
therfore to make any suche contractes /  
specially amonge the selfe secretly alone  
without recordes/ whiche muste be two  
at the lest. Jfor many tymes after the vi-  
lawefull pleasure is past/ discorde dothe  
fall byt wene the parties/eyther bycause  
that( as the commune prouerbe sayeth)  
hote loue is sone colde/or els by the ma-  
ner of theyr frendes/or by some complotte  
to haue

to haue a better matyagethey do: one of  
them done denye the cōtracte/ and so vn-  
lawfully done mary otherwise and lyue  
in aduouty all theyr lyfe tyme. And by  
cause the churche can nat openly knowe  
that thyng that was spoken and done i  
pzyuite/they ben thought and supposed  
so to lyue as lawfull in matyage/ where  
i dede before god they done liue as nough  
typackes in dampnable aduouty & vn-  
lawfully lechery / and all theyr chylder  
bastardes before god / all thowge they  
seme other wyse vnto the world. warne  
therfore youre folkes there be no suche  
blynde bargaines in your house or gouer-  
nauce. ¶ The vii. commaundement  
is / do no thefte. Here in correcte youre  
yong psones betyme. For the chyld p<sup>r</sup>  
begineth to pike at a pyne or a poynte/  
wyl after ppeke a peny or a pounce. And  
so go forth fro an aple vnto a an ore/ and  
from a pere to a purse/ or an horse/ and so  
fro the smal thyngs vnto the great. whā  
yon take any chylde therfore with p<sup>r</sup> ma-  
ner/ be it neuer so lytel a thyng: pay true  
ly at the fyrste tyme/ & the sccond tyme /  
or ppeke the pynces or the poyntes vpon  
the cappe or shulder in open syght / and  
let all



let al the house wonder vpon them / and  
crye al: here is the thefe/this is the thefe  
se se the thefe. And if they mendenat ther  
by/let them be so broughte throughe the  
open stretes with shame ynough & cruel  
punysshement. For better is yt that the  
chylde wepe in youthe / and suffre shame  
& rebuke/ than hereafter the father / mo-  
ther and frendes shulde wepe for sorowe  
and shame at his hangyng and shamful  
dethe. And lette euery persone beware of  
thesse. For al other sines with tōtricion  
confessyon and penaunce/may be forgy-  
uen cleerep/ but theste and al goodes un-  
lawefull gotten: can neuer be forgyuen  
vnto the tyme that restitution be made.  
That is to saye / vnto the tyme those  
goodes: or the valoure of the be restored:  
if the persones (in any wyse) may be able  
ther vnto. Let euery persone pōder well  
and wey: what vauntage it is to stele or  
pyke: sythe (besyde the payne certaynely  
to be suffered i hel or purgatory) the same  
goodes (i valure) must be restored againe  
Small goodes truly gotten: done growe  
and encrease vnto the great comforte of  
the persones. And cōtrarye euill gotten  
goodes lightly come (as they say) & light-  
ly go

**The**  
**viii. pze**  
**cepte.**

**The. ix.**  
**pcepte.**

**The. x.**  
**pcepte.**

ly go:al waste vnto nought / with the dis-  
conforte of the partyes : and great com-  
braunce of conscience. Se than that all  
goodes be wel gotten among you. ¶ Of  
the. viii. commaundemente you haue be-  
foze some remembraunce in the lessons of  
swerynge and lyeng. ¶ The. ix. cōmañ-  
dement is that no persone shal desyre in  
mynde noz wishe / that the wedded make  
of any other pson were lawfully theyz  
wedded make. ¶ And the. x. commañde-  
ment is in lyke maner of the goodes.  
For so shuld the partes haue i cōmodite  
losse / displeasure oz disconforte. The de-  
des of these two cōmaundementes were  
forboden of god i the. vi. and vii. cōmañ-  
dementes / here now bene the wylls &  
desyres forboden. That thyng than that  
no man may lawfully wyl. may no man  
do lawfully. Let the therefore beware y<sup>t</sup>  
do nat onely wyl and desyre in mynde  
but also done secretly / pruely / & craftely  
laboure to take theyz neighbour fermes  
oz his house (as they say) ouer his oced /  
oz to entise and get away theyz seruañtes  
oz any other goodes profitable for the  
partes. For though suche thynges may  
seme vnto the world lawful: surely they  
be nat

Without y<sup>e</sup> great effect of god as cōstrayn  
vnto his cōmaundemētes. And thus an  
ende of the. y<sup>e</sup> cōmaundementes. ¶ Yet  
muste you haue a lesson to teache your  
folkes to beware of the seven principall  
synnes/ whiche ben cōmunely called the  
vii. deedly synnes/ but in dede they do cal  
the wronge for they bene alwaye deedly  
synnes. Therfore they shulde be called  
capital or principall synes: and nat deedly  
synnes. These ben they<sup>r</sup> names by ordie  
after our diuisiō. Pryde/ Enuy/ wyathe/  
Couetyse/ Glotony/ Slouth/ & Lechery  
Thus done we ordie them / accordynge  
vnto our thre ghostly enemies/ the deuill  
the world/ & the fleshy. For pryde/ enuy/ &  
wyath/ done apperteyne and belong vnto  
the deuill / as these mouer of them. And  
couetyse doth apperteyne vnto the world  
as these mouer therof. And glotony/ slou  
th/ & lechery/ done belong vnto the fleshy  
as these chefe mouer/ which thre we done  
put vnder this ordie / bycause that glo  
tony is a greute occasion of slouth. For  
(as the p<sup>r</sup>ouerbe sayth) whan the bely is  
full/ the bones wolde haue rest. The ful  
fedde glotony is apte vnto no good wer  
ke or laboure/ but rather al disposed vnto  
Houth. E. Aug.



Auggillthenes and flouth. And those two  
betwene them done styre & prouoke most  
vnto lechery. ✠

**The. 6.** ✠ Teche them also to knowe the names  
of the fyue wyttes to put y<sup>e</sup> fyrst fynger  
of the ryght hande vnto the instrumentes  
of the same wyttes / that is to saye vnto  
the eare / the eye / the nose / the mouth / &  
than to ioyne and clape both the handes  
together / sayeng thus. Herynge / seying /  
smellyng / tastyng / and touchyng. ✠

**The. 7.** ✠ It shalbe also well done to teache the  
werkes of mercy. whiche you  
shuld (after your power) set forth i werke  
as you teche the in worde. That is to fede  
the hungry. To gyue drynke vnto the  
thursty. To clothe the naked. To bor-  
rowe or lodge the wayefaryng folkes / or  
them that haue nede of lodgyng. To visite  
the speke. To redeme the prysoner. And  
bury the deed. Here is now an ende here  
of.

**A forme  
of confes-  
sion.**

✠ That withstandyng I thynke it  
necessarie to shewe here yet / howe you  
shuld teche your folkes to be ordered vnto  
the confession of these thinges. For I haue  
knowe many come vnto confession / that  
coude not tel howe to do / or what to say  
ther. I shal therefore set forth here a short  
forme.

forme and maner therof. For there be  
many fourmes of confessions in print sette  
out at legth. For a good deuout christiā  
I beseech you geue no credence vnto these  
false heretykes / that done depraue and  
set nought by confession / nor by this holy  
sacramente of penance. For I accerteine  
you those persones what so euer they be /  
that (after theyr baptyme & christendom)  
haue done any dedly synne / can neuer  
be in the state of saluacyon without the  
fayth & wyll of confession. For almyghty  
god in euery lawe dyd require confession  
and prouoke euery trespasser therunto /  
as of our firste parentes Adam and Eue  
in paradys / which confession if they had  
meekely made / they and al we shuld haue  
suffred the lesse payne. In the olde lawe  
specially oblations and sacrifice was ap-  
pointed openly by the priestes to be done  
for suche synnes amonge the people that  
were pryncypal and knownen vnto al oth-  
er persones / except onely the selfe trespassers  
wherby it muste nedes be trouthe / that  
they were confessed therof vnto the priest  
whan any person also was suspecte of  
lepy / the iudgement and determynacyon  
therof remayned ( by the ordynance of

Housh.

L.ii.

the

Be. tit.

Leuit.  
iii. 9. b.

**Mat. 5.**

**Math.**

**viii.**

**Luce.**

**xvii.**

**Actu. v.**

the lawe ) vnto the prestre. whiche thigge  
was a playne fygure of the sacramente  
of penauce and confessyon. And oure  
sainpoure sayde/ he came nat to breke the  
lawe: but rather to accōplysh & fulfil the  
lawe. And so he dyd confirme and ratify  
that lawe/ whā he sente the lepres that  
he cured and heled vnto the prestres. And  
i euey cure he dyd vpon the sicke psones  
he expressed mystycally confessyon/ i that  
he caused them to shewe theyz disease be  
fore they were cured. And saynte Peter  
his vicar after his ascencion/ dyd require  
confessyon of a man called Ananye / and  
of his wyfe called Saphire (as appereth  
in holy scripture) of a deedly sine/ whiche  
he (by the reuelacion of god ) knewe they  
had done/ & bycause they wold nat make  
cōfessyon therof/ they were both stryken  
to deeth with the vengeaunce of god. Our  
mother holy church therfore darthe (by  
the inspiration of the holy ghoſte) ordey-  
ned that euey pson that both cōmytte  
oz do any deedly synne in werke / worde  
oz by ful deliberacion cōsent in thought/  
muske nedely (if they wyl be saued) be cō-  
fessed therof vnto a prestre. Syth than al  
chryſten people haue receyued and vſed  
the



the same so many hundred yerres / take you  
that vse & custome for sufficiēt auctorite  
to folowe the same / and to put al maner  
of contrary oppynion clene out of mynde  
and i no wyse to here speke or talke ther-  
of. Nowe vnto our mater. Fyrste teache  
your folke to come reuerently vnto the  
ghostly father with meke and sobre con-  
tenaunce & behauiour (for it is no laug-  
hyng game) Than knele downe at the  
place appointed / and there make a crosse  
vpon the foreheade or front / with In no-  
mine patris (as befoze is shewed) & than  
forth with say thus. Benedicite. And  
whā the preste hath answered / than saye  
(if the persone be lerned) Confiteor deo/  
beate Marie / oib<sup>s</sup> sanctis / & vobis pecca-  
ui nimis / cogitaciōe locutiōe / & ope mea  
cul'pa. That is to say for the vnlerned / I  
cōfesse and knowlege my selfe guilty vnto  
oure lordē god / the blessed Lady saynte  
Marie / vnto al the holy cōpany of heuē  
and vnto you my ghostly father that I  
haue offended my lordē god many tymes  
in my lyfe / & specially syth the laste tyme  
of my confession / in thought / worde / and  
dede / in many & dyuers wayes / mo than  
I can shewe / specially i the. vii. principal  
Houyh.      E.iii.      synnes

synnes. Pryde/enuy and wyath/couetyse  
glocony/flouthe/& lechery. And by them  
I haue broken his commaundmentes.

Pryde.

For by the synne of pryde I haue ben  
presumptuous and disobedient vnto god &  
haue nat loued hym aboue all thynges /  
but many tymes set more by myne owne  
frayle appetyte and sensuall desyre. For  
where I shulde haue desyred euer the  
laude and prayse of our lord / and with  
al mekenes of herte accused my selfe / I  
haue contrary boasted my selfe or desyred &  
ben glade of myne owne prayse and ben  
lothe to be dyspraysed. And whan I haue  
ben chalēged/reproued / rebuke or correc  
ted/or yet charitably ben monysshed and  
warned of/and so; my defautes / I haue  
rebelled there agaynst/& nat mekely re  
ceyued it/but rather ben redy to defende  
or to excuse my selfe/and somtyme with  
a lye/or a false othe. And for lacke of re  
uerende drede & lone of our lord/I haue  
by presumption of pryde taken his holy  
name in vayne / and unlawfully sworne  
by god/by our lady / or the holy sayntes  
by my fayth/with suche othe. And for  
vexy pryde and presumption/ & for lacke  
also

also of loue and drede I haue myfused the  
holy day/in thynges of pleasure/or ppyte  
vnto my selfe/and nat i his seruyce vnto  
his honoure. I haue also (of hyghe and  
proude herte or mynde) ben disobediente  
and nat done due honour & reuerence vnto  
my fathes and mothers spirituall and  
earnall ghostly & bodely/ nor vnto myne  
elders and betters/ but haue bene many  
times ful obstinate & frowarde vnto the.  
I crye god mercy. Thus (by this foule si-  
ne of pryde) I haue broken foure of the  
pypncipall comaundementes of our lord  
& many other wayes haue I also offen-  
ded therein. I beseeche his grace of mercy  
and forgyuenes. ⁂ ❧: ✱: ❧: ❧:

### ¶ Enuy.

¶ I haue also offended my lord god in  
the sine of enuy/for I haue nat loued my  
neighbour as my selfe/nor ben so chari-  
table/so kinde/so louyng and fauourable  
vnto al persones/as I wolde they shulde  
haue bene to me/but rather I haue (by  
suspicion) thought / iuged sayd or herde  
of other psones/other wyse thā I wolde  
they shuld of me/nor ben so glade of their  
welth /ne so sorry for their hurtle as I  
wolde haue ben of mine owne I crye god  
mercy.



### **¶ Wrath.**

**I**n wrath also I haue offended/for lacke of due pacieſce & for lyght ſleyght or ſmal occaſion/haue lyghtly & ſoone ben ſtyzed and moued/wrath and angry whan any thyng hath bene done or ſayde contrary vnto my mynde. And therewith haue ben redy to reuenge the ſame with ſtoward and vengeable contentaunce and behauiour with bygh/hasty and vngoodly wordes brawlyng/chydyng/scoldyng/ reuyllyng rebukyng/ raylyng/vpbraudyng/ thretyng/ curſyng/bannyng/ſwerynge. And if it came therunto/in ſtrypyng/ſpyghtyng or (at the leaſt in wyll: as god forbede) in kyllyng or ſleyng. Thus by theſe two great ſynnes of enuy and wrath I haue broken y<sup>e</sup>.v. & the.viii. commaundment of our lord/& by many other meanes offended in them both. I beſeeche his grace of mercy and forgyuenes.

### **¶ Couetyſe**

**I**n couetyſe also I haue ſined/bicauſe I haue nat ben cōtente with the goodes ſtate/ and degre of lyuyng that god hath ſente me / where it is moche better than I haue deſerued or am worthy / but I haue coneyted and deſpyed: wyſhed and wylled

Wylled/studyed & laboured to haue more  
(if any be vnlawfully gotten or so with  
holden/make playne cōfession therof as  
y<sup>e</sup> mater requyret/ Thus by this synne  
of couetyse haue I broken the seuenthe  
commaundemente of our lord, and also  
the tenth & other wyse dyuersly offended  
in couetyse. I beseeche his grace of mercy  
and forgyuenes.

### **C** Glotony.

**I** haue also sined i glotony/in taking  
meate and drynke vndyscretely/ & aboue  
that nature did requyre/and haue pyked  
out and chosen(somtyme by sensual appe-  
tyte) the delycate swete and pleasaunte  
meates and drynkes/rather for pleasure  
than for nede/and taken therof suche su-  
perfluyte(at some tymes)y<sup>e</sup> I haue ben  
therby sycke or diseased/or at the lest ben  
the more dull bothe in body and soule  
vnto all maner of vertue and good exer-  
cises(Loke here whether you haue bro-  
ken any fastes cōmaunded by the lawe /  
or ben broken/or taken any notable sur-  
fet )after meate commonly I haue bene  
more redy to passe the tyme i bodily dis-  
portes and ydlenes than in laboures. I  
crye god mercy.

### **C** Slouth

### **¶ Slouth.**

**I** haue ben also moche slouthful & negligent to serue god/both vpon the holy daye and other dayes also / and I haue ben yke: wery/and thought the tyme of prayer longe/come late therunto/& made hast therein/and ouer passed the seruice of god/without due reuerence/more by course and custome/than by any good remembrance oz deuotion/and also I haue nat ben diligent to apply my selfe vnto such bodily laboures as I haue had i charge & somtime haue nat done the laboures at al/oz els full slepyghtly done them / & spent the tyme after myne owne appetyte full vnfruytfully/somtyme in wantonnes: & somtyme i very ydlenes. I cry god mercy.

**¶ Lechery**  
**I** By the meanes of these two soule finnes of glotony & slouth/I haue bene the more redy vnto the thyrd synne of the flesh: that is to saye lechery/for I haue nat ben so chaste i soule and body as the state degree and maner of my lyuing doth requyre/nat so diligent and redy to put awaye vncleue thoughtes oz mocions of the body as I shuld be but rather folowed them at somtymes wylfully/and suffered



freed them to hange bpon me / and take f  
them delectacion and plesure for p<sup>r</sup> tyme  
And whan I haue ben in presence of cō-  
pany I haue nat alway ordered my selfe  
in chaste maner in my lokes or syghtes /  
countenaunce and behauour / wordes &  
dedes but many times haue ben ful light  
to take or to gyue occacion. I crye god  
mercy. Here must you remembre sure or  
prouocacion vnto vncleannes / done or suf-  
fered on your behalfe: as in wordes: wy-  
tynges: sygnes: tokens: messagys: kyssing  
clepyng: touchyng: or other moze fylthy  
and vnlawfull behauour: done in dede or  
in ful consente. And so shewe euery thyn-  
ge with the due circumstances / of the tyme  
place: and psones: nat namyng the per-  
sones: but shewyng the states or degrees  
of them: as whether they be maryed or  
vnmaryed. &c. Thus by this foule synne  
of lechery haue I broken the. vi. and also  
the. commaundemēt of god: and by many  
other meanes / as well in this synne as in  
all the other of these. vii. principal synnes  
haue I greuously offended my lordē god  
& broken his cōmaundemētes: nat fully  
led the workes of mercy vnto my power  
and misused my syue wyttes / in  
lechyng  
synne

Smellynge/tastynge:touchynge. For the  
whiche & for al other/as our lord know  
eth me gylty / and I wolde confesse and  
knowlege if they came to mynde/I besee  
che his gracious goodnes of mercy & for  
gyuenes. And you my ghostly father of  
penaunce & absolucion. Et precor sanctā  
Mariam/oēs sanctos dei/et vos orare p  
me. whiche is to meane vnto the vnlet  
ned. And I beseech the blessed lady saynt  
Mary/and all the holy cōpany of heuen  
and you also my ghostly father to praye  
for me. And whā you haue taken youre  
penaunce; and haue ben assoyled/than say  
you vnto the preste. Syr / and it please  
you/this is my penaunce & than reherse  
the same ones or thwylf your selfe y<sup>e</sup> you  
may the more surely bere it i mynde. For  
I assure you/it is icopardy (after lerned  
men)to forget the penaūce. And thus an  
ende hereof. ¶ Yet dyd I promyse in the  
begynning/to set forth here a fozther ex  
ercise/whiche I thynke shulde be good &  
profytable for al persones. For the com  
mune prouerbe is/ that a great benifyte  
or gyfte is worse than lost vpon suche vn  
kynde persons that done nat remembre  
it/ne gyue due thanks therfore It shuld  
become

become therfore every faythful christian  
to haue cuer in mynde the greate and ex-  
cellēt benisfte of our saluacion. And ther-  
fore haue I deuised here a shorte table y<sup>e</sup>  
doth (in summe) conteyne the hole lyfe of  
our sauoure Iesu/ that suche psones as  
wyl can it by herte/ & haue it redy i mynd  
may lyghtly orde and lay vp as it were  
treasure i a cheste or cofre/ al such maters  
of the gospel/ and that done apperteyne  
vnto the actes of our sauyour as ben pre-  
ched where they ben presēt/ or that they  
done here in any good communicatyon  
or redinges. And also ouer this they/shal  
haue two great profytes hereby/ one is :  
that no remedy may better ne soner cha-  
ce away al tentacions/ & put the ghostly  
enemies to flyght/ than this remembraunce  
The secōde is/ that nothyng i this worl-  
de maye rather ne more spedfully moue  
a dull herte vnto deuocion/ and vnto the  
contynuaunce of vertue than this exercise  
I beseeche you all therfore: in visceribus  
Iesu xpi: that is to saye/ for the tender  
loue of our lord god and moste swete sa-  
uoure Iesu: gyue some labour and dili-  
gence therunto / and dayly ble the same  
It is but shorte and therfore may it sone  
be had



he hadde by herte. And yt is very swete  
pleasaunt & profytable & therfore shuld it  
be receyued with good wyl and diligēce.

**The selfe table of re-  
membraunce.**

**The  
lyste**

- The Incarnacion/that is: whā (after  
the salutation and gretynge of the angell  
Gabriel) our sauoure was cōceyued per-  
fite man and very god / in the wombe of  
oure blessed lady Marye/ euer virgine.**
- ii. The natiuite/that is the blessed birth  
of our sauoure whan he was borne in  
Bethleem of the same blessed lady/ with-  
out payne: the euer remainyng virgine.**
- iii. The Circumfisiō/ whā he first shedde  
his precyous blode for our redemption.**
- iiii. The Epyphany/ whā he was shewed  
& openly declared vnto the hole worlde  
by the thre kynges/ to be very god: and  
very man the sauoure of y<sup>e</sup> worlde.**
- v. The presentacion : that is whan he  
was broughte vnto the temple with ob-  
lacion or offerynge accordynge vnto the  
lawe/ and also the purgation or chur-  
chynge of our Lady.**
- vi. The flyght in to Egypte / that was  
whan kynge Herode dyd pursue our sa-  
uoure/ and wyllynge surely to see hym :  
dyd cause**

byd cause so flee al the Innocent chyldre  
within the roottes and countrey of  
Bethleem. ✽ ❧: ✽ ❧

¶ The Disputacion/that was after his vii.  
retourne and comige fro Egypt againe  
whā he wete with his mother & Ioseph  
vnto Iherusalem and there vnknowing  
vnto them remayned and tarped/ tyl  
thre dayes after: with great sekynge they  
founde hym in the temple disputynge a  
monge the doctours and than was he .  
xii. yeres of age. ✽ ❧: ✽ ❧

¶ His humiliaciō and meke behaviour viii.  
vnto his parentes/that was whā he left  
that hygh place and exercise of contem-  
placion/ & went with thē & was obedient  
vnto them. ✽ ❧: ✽ ❧

¶ His education or byngynge by/ that ix.  
was whā he taried and dwelled at Na-  
zarethe with hys blessed mother & with  
Ioseph her husbande euer occupied after  
theyr wyll & mynde vnto theyr confort  
and euer as he grewe and encreased i age  
and stature/so did he appere and shewed  
him selfe i grace & vertue. ✽ ❧: ✽ ❧

¶ Hys Baptysme/that was: whan he  
was baptised of saynt Iohā baptiste i  
flode Iordan/ where the noyce of the fa-  
ther of  
thee of

ther of heuen was herde & the holy ghost  
(in the kynde and lykenes of a toue) was  
sene whiche dyd testyfy and declare for  
trouth/that Christe was god & man/ the  
Messie and sauour of the worlde.

xi.

**Wylernes**/that is: that immediatly  
and forthwith after his sayd baptime he  
was led (by the spirite of god) into a wil-  
dernes/nat farre fro y<sup>e</sup> sayd flode of Jor-  
dayne/to the ende and purpose to be at-  
tempted of the deuyll. ✠ G: ✠: G

xii.

**Faste**/that is: that he in the wylde-  
nes dyd fast fro al maner of fode/meat or  
drynke/ by the space of .xl. dayes & forty  
nyghtes contynually together.

xiii.

**Tetacion**/that is: that immediatly  
and forthwith after that faste whan he  
begane to waxe hungry / the deuyll dyd  
tempte hym vnto glotony & vnto pryde/  
and vnto couetyse. ✠ G: ✠: G

xiiii.

**Victory** / that is: that oure sauoure  
dyd confounde the deuyll in al his tepta-  
cions/& (for oure welth) had ouer hym the  
victory and mastery. ✠ G: ✠: G

xv.

**Election**/that is: the chosynge of his  
disciples/and the appoyntyng and diui-  
dyng of them in to diuers degrees and  
ordres. ✠ G: ✠: G

**Rechyng**



**P**reachynge/ that was whan he spake xvi.  
openly vnto y<sup>e</sup> people and that cōmune-  
ly in paraboles. ✽

**T**eachyng/ that was whā he taught xvi.  
his disciples & aposteles secretly by the  
selfe suche misteries as apperteyne vnto  
theym to knowe/ and nat vnto the cōm-  
mune people. ✽

**L**abours/ that was whā he wente a xvi.  
bout from towne to towne frō cite to cite  
frō cōūtre to cōūtre; i hungry thurste  
and colde/ & many a wey iourney. ✽

**M**iracles/ which he dyd in many a lo xix.  
dyr maner/ In tournyng water i lo wy-  
ne/ in fedyng of many thousand; with a  
small porcion of bytyle. In curyng and  
helpyng of al maner of sykennes and di-  
seases/ and in the wyng to many theyr se-  
crete & inwarde thoughtes. ✽

**T**he Maundy/ that was the laste sou x.  
per/ that he made to ende and conclude y<sup>e</sup>  
olde testamēt: by the pascal lambe and to  
ordeyne and begyn the newe testament.

**T**he Ministry or seruyse / that was xxi.  
whan he washed the fete of his disciples  
arisyng therunto from the souper. ✽

**T**he Cōsecracion/ that was whan he  
retournyng agayne vnto the table/ dyd  
Housh. J. (of xxi.

- (of breade & wyne) cōsecrate & make by  
 owne holy body & sacred blode & ther w<sup>t</sup>  
 byd cōmune & howsel by apostles & gaue  
 the power to cōsecrate & make the same  
 wherby they were all made p̄esters
- xxiii.** ¶ The sermon/that was whan (after al  
 this) he p̄ched vnto his apostles a so-  
 lempne & meruaylous swete sermō ma-  
 kyng special mention of loue vniite peace  
 and con corde. ✠ ❧: ✠: ❧
- xxiiii.** ¶ Agony/that was whā he went a syde  
 frō the cōpany/with saynte Peter/saynt  
 Iohn/and saynte James/and yet wente  
 somwhat frō them vnto prayer/ wherin  
 he swet water and blode for agony/scer-  
 sare & trouble of mynde/for the maner of  
 that bytter passiō & moste cruel deth that  
 he sawe to come/& howe lytel it shulde be  
 regarded and set by. ❧ ❧: ✠: ❧
- xxv.** ¶ Betrayng/that was whā the traitour  
 Judas that befoze had solde him vnto p̄  
 Jewes/came with a cōpany of harney-  
 sed men/and with a false flaterynge kyss  
 shewed vnto the which was he. ❧ ❧
- xxvi.** ¶ Takynge/that was whan (after that  
 kyss) the souldyours layde hand vpo him  
 & toke hi and al his disciples fledde & for-  
 soke him for the tyme. ✠ ❧: ✠: ❧
- ¶ Bishoppes

**T** Bishopes/that is whā the souldiers xxvii.  
that toke him/brought him vnto the bys  
shopes Anne & Cayphas/ where he was  
examined / & by false wittnes accused and  
cruelly tormented all that nyght.

**P**late/that is:that on y<sup>e</sup> morowe he xxviii.  
was presented by the Jewes, & falsly ac-  
cused vnto Pplate. \* G: \*: D

**H**erode/that is:whan Pplate had ex xxix.  
amyned hym and coude nat fynde hym  
in any thyngc defaunt/ than dyd he send  
hym vnto Herode the kynge. ♀

**P**late agayne/that is;whan Herode xxx.  
had examyned hym in many thynges/ &  
he wolde answer hym vnto nothyngc /  
thā he put vpon him a whyte soles cote/  
& with derision & mockery sent hi againe  
vnto Pplate. \* ♀.†: ♀

**E**xaminacyon:that was whau( after xxxi.  
many newe false accusaciōs of y<sup>e</sup> Jewes  
(he fether examined hi by long proccesse

**F**lagellacion/that was whan Pplate xxxii.  
wplyng to deliuer hym(because he sou  
de hym inall thynges faultes/and yet  
coude nat apease the crye and malpce  
of the Jewes dyd put hi naked/ and tyed  
hym vnto a pyllet / and caused hym  
to be cruelly scourged / so that no  
Housh<sup>r</sup> x.ii. place



place of his body was vntorne or vn-  
wounded. ✠

xxxiij. **C**oronaciō/that was whā the Jewes  
wolde nat yet be satisfied and contente /  
Pylate caused him to be crowned with a  
crowne of sharpe thornes/ & with a rede  
i his hande in stete of a sepre/ & clothed i  
purpure:brought hym forth among the  
and sayd i mockage/ Beholde your kyng

xxxiij. **C**ondēpnacion/that was : whan the  
Jewes wolde i no wise be otherwyle cō-  
tent than with his deth. Pylate set in a  
trone as iuge( condemned hym ) & iuged  
hym vnto the deth of the crosse.

xxv. **C**fatigacion/ y<sup>t</sup> was whā Pylate hade  
put vpon hym his owne clothes agayne  
and gyuen the sayd iugement/ thā layde  
the heuy crosse vpō his necke/ vnder the  
which( for very werenes and fayntenes )  
he fell downe ( as nat able to bere it any  
forther( & than caused they another man  
to bere it for hi vnto the place that was  
the Mounte of Caluary. ✠

xxvi. **C**rucifixion/that was whan he came  
vnto the place/they caused him to put hi  
selte naked agayne/and to ioyne & frame  
his body vnto the crosse/wherunto they  
nayled him with four great nayles one  
through

through y<sup>e</sup> myddle of his ryght hāde the  
secōde through the lefte hāde: & through  
eyther side one leyng y<sup>e</sup> legges/ on crof  
wyle/ the one ouerthwart ouer y<sup>e</sup> other/  
and so dyd they hang him/ and by many  
rebukes mocked hi/ & whā he cōplayned  
of thrauste/ they gaue him cyfell and gall.  
And whan he had hanged there so payn  
fully the space of thye hour/ he with lou-  
de crye commendynge his spirite & soule  
vnto the father of heuē/ expired and dyed  
And yet after his departynge (to be sure  
of his deth) one of the sowdyours made  
a wounde i his syde and thrauste him vnto  
the herte with a spere. ✠ G: ✠: ✠

Le. iii.  
reuelat  
bte B. 1.  
gutte co.  
lxx. B.

xxviii.

**S**epulture/ that is to say: the buryng  
whā Joseph ab Aramathie had asked of  
Pylate his blessed bodye / he toke hym  
downe at cōplyn tyme/ and buryed hym  
in a newe graue or tombe that he hadde  
made for hym selfe. ✠ G: ✠: ✠

xxviii.

**R**esurrection/ That was: whan the  
thyrde day after/ he dyd arise i a glorious  
body & soule/ and appered fyrst vnto our  
blessed lady his mother/ than vnto Ma-  
ry Magdalene and after vnto the thre  
Maries than vnto saint Peter and after  
that vnto two of his disciples goyng to

Housh.

J. iii.

Emans

Emans. And the same nyght vnto .x. of  
the Apostoles whan all theyr doores and  
wyndowes were faste shet and closed vp.  
Thus you may perceyue he dyd appere  
fyve tymes that same daye of his resur-  
reccion. ✱ ☞:✱:☞

xxxix.

Ascencion/ That was whā he (i many  
sondry wyse/by many apperinges) had  
suffierietly proued & assured his glorious  
resurreccio/by the space of .xl. dayes: thā  
in the presence of his mother/his apost-  
les/& in the presenc of many other dyscy-  
ples/men and women: he dyd meruey-  
lously ascende and styg vp into heuen.

xl.

The Mission or sendyng of the holy  
ghost that was whā the .x. day after the  
sayde merueylous ascencion accordyng  
vnto his promyse he sente downe the ho-  
ly ghoste vnto his blessed mother/his a-  
postles & disciples/wherby they were all  
fulfylled with grace/and confyrmed ther  
in/as the fyrste churche of Chryste/ and  
so hath contynued/and dothe and shall  
contynue in the churche vnto the ende of  
the world. Amen. ¶ you now wyl thin-  
ke this table ouer longe for a dayly exer-  
cise/but you must remēbre that the selfe  
table is conteyned in the fyrst wordes of  
euery



euery article/and the resydue is a breue  
declaratyon of the same and therfore I  
shalbe contente to set it out alone in the  
selfe wordes/whiche bene in nombze. xl.

**¶ Thus.**

**¶ Incarnacion: Nativite: Circūcyssyon  
Epphany: Presentacion: Egypte: Dis-  
putacion: Humiliacion: Educaciō/Vap-  
tisme: wylernes Faste: Temtaciō: Vic-  
tory: Eleccion: Preachynge: Teachyng:  
Labours: Miracles: Maūdy: Ministeri  
Consecracion: Sermon: Agonye: Betra-  
ynge: Takynge: Bysshopes: pplate: He-  
rode: pplate againe: Examinacion: Fla-  
gellacion: Coronacion: Condempnacion  
Fatigacion: Crucifixiō: Sepulture: Re-  
surreccion: Ascencyon: Mission. ¶**

**¶ The ende.**

**¶ Nowe you maye se thys table is nat  
longe:but maye easely be had by herte: &  
if it so be/ & dayly bled: I dare well saye  
the persones shall fynde conforste therein  
both to exclude vyce/and also to encrease  
in vertu and grace. And yet forthermore  
to cōtynue theri vnto cōforste & ioye euer  
lastig wherunto he bryg vs that bought  
vs our lord & most swete sauoure Iesu /  
who guyde you & kepe you al. Amen ¶**

**A breue or**



**A** breue or shorte mony-  
cion or counseyle of the cure  
and gouernaunce of a  
housholde / accor-  
dyng vnto  
policy.

Taken out of a pyssle of a greate  
lerned man / called Bernarde  
Syluestre / & put among the  
werkes of said Bernarde  
for bycause that many  
dore iuge & thynke  
it was his owne  
werke.

Set forth by the same brother.



Ye ste good deuoute chris-  
tians / take moste hede /  
and gyue moste diligence  
to ordre your selfe / and all  
yours / vnto our lordc /  
accordyng vnto the pore  
lesson that gothe before / and thase well  
vnto the substauce / & guydng of youre  
house

house/and goodys. Se fyrste that peace be  
in the house/ and that you agre all toge-  
der/for els all your goodes wyl lone go  
to nought. Than(after the comune pro-  
uerbe)cute your thongys:after / or accor-  
dyng vnto youre ledder. Spende accor-  
dyng vnto youre gaynes/gettynges/or  
rentes/& nat aboue. It is also good po-  
lycy:to haue one yerres rente / or a yerres  
gaynes in store for chaunces / whiche is  
nat contrary vnto chistianyte: where er  
tremie or very strapte nede is nat percey-  
ued in the neighbour. A negligent or re-  
cheles pson maye soone set on fyre/& des-  
trope greare substaunce. Haue therfore  
a good eye/and garde vnto the dylgence  
of your seruauntes/for vnder them your  
goodes may lone mynysshe/ & be wasted  
before you knowe/beware or haue know-  
lege therof. If your goodes begynne to  
wast:better is/and lesse rebuke for you to  
absteyne / and withdraue your charges  
than to fal in to nedynes / or daunger .  
An olde p:ouerbe. Qui plus expendit q̃  
rerũ copia tendit. Non admireſ si paup-  
tate grauet. That is.who so wne spẽde  
beyonde theyr faculte  \*   
No meruayle thoughs with nede they  
greued



grieved be.

**A** It is therfore a greate prouidēce / and  
good foresyght often to counte / & cōpare  
your goodes / & your gaynes with your  
expenses. Often to ouerse your goodes :  
shalbe necessary. For your bestes may  
take hurte for default of fode / al though  
**Aristo.** they nothyng aske ne complayne. The  
**Econo.** stepp of the husbāde : makethe a fatte  
donghyll. And the eye of the mayster a  
fatte horse. That is to meane / that the  
presence of the maister in euery corner / is  
moch profytable / Sumtuous and costly  
weddynges or bydales : ben damage w<sup>th</sup>  
out honour. Expences done vpon warre  
bene more honourable / than profytable  
Better is to suffer some wronge / and to  
bve peace thā to make warre / or to kepe  
warre. Cost made vpon prodigall psones  
is clerely losse. Coste made vpon kynne /  
or frendes : is reasonable. Feede your hous-  
holde seruantes : with honest commune  
fare without delicates. For the seruant  
that is made a gloton / shall neuer after  
mēde his maners / Glotouy is vyle : fylty  
and synkynge / and wyll make the negli-  
gente and careles persone sone rotten and  
short lyued. Meane sedyng with scarcite  
is vnto

is vnto the diligente persone/pleasaunte  
and profytable. Upon the hollydayes & **Ecclesi.**  
herygh feastes: gyuen your household ple<sup>s</sup> **xxx.**  
tey of meate/but seldom and fewe dely-  
rates. For the vse of delycate fode / wyl  
soone marre a good seruaunte. Let glo-  
toun and thy purse stryue / & go to lawe  
to gether: and beware thou wel / whiche  
parte thou takeste/but for the moste pte  
alway holde with the purse. For gloto-  
nous men of lawe & the wytnesers done  
spcke al of affection / but the purse byn-  
gethe in playne euidence and profe / the  
empty barne and the empty bagge. But  
if very negardy shet vp the purse / than  
art nat thou an even iuge. For nygardy  
is a folysh and nedeles fere/and euer ly-  
uyng in pouerte/and hourethe & muc-  
kereth vp: he can nat tel for whome. If  
you haue plenty of corne desyre no dert  
For those psones hat of couetous mynde  
done procure and desyre dert he / done p-  
cure and desyre the dert of the poore / &  
shalbe accused: as homycide & mansleers  
Sel thy corne better chepe vnto thy ney-  
ghbour (although he were thyn enemy  
than vnto straungers. For an enemy is  
sometyme soner baynquished and ouer  
comen by

**Ecclesi.**  
**1. B.**

comen by a kynde dede/thā by the swerde  
Be neuer at debate with thy neyghbour  
but rather study/and labour to be at one  
Foz thou canst haue none so sure a castel  
or garde of thy lyfe : as is loue and fren-  
despye of thy neyghboure. If thou sus-  
pecte the women of thy house : let other  
psones raider shewe the/thā thou shulde  
be ouer busy to try out the mater. Foz  
though it were of thyne owne wif/or y<sup>e</sup>  
wyfe of the husbande : it were better vn-  
known. Foz ouer known/it is neuer  
cured/the wound is without remedy. If  
any remedy : it shalbe whā lyke chaunce  
is herde of other persones. The lest and  
moſte ease way therin : is to dissimule the  
mater though it were pryncely known/&  
pretende ygnorance without any qua-  
rell or countenaunce/but rather by a dis-  
crete ghostly father let the pertyes be re-  
fourmed that synne be nat contynued. A  
noble herte/and hygh gentyl mynd: wyl  
neuer serche of womē's maters. A shrew  
wyl soner be corrected by smyllynge or  
laughynge/thā by a staffe or strokes. The  
best way to kepe a woman good : is gen-  
tly intreaty/and neuer to let her knowe  
that she is suspected/ and euer to be coun-  
seyled



scyled and informed with louing maner.  
And olde woman vnclene of lyuing (if y<sup>e</sup>  
lawe wold suffre) shuld be buried quyk  
Let your clothyng or aray/be i a meane  
nother byle ne p<sup>r</sup>ecious/but alway faire  
and honest/and of sad/and nat of want  
fashyon. A costly garmente beyonde/or  
aboue the state and degre of the persone  
is a signe and token of lytel wytt. For a  
woma that hath suffy<sup>r</sup>ci<sup>e</sup>t aray: to desire  
newe/and chaunge: is a sygne of lytel sate  
nes. \* Truste hym rather for thy frende  
that somwhat doth for the: than hi that  
doth offe hym selfe: sayng. I am your  
in al I can & may. For in word; is great  
plenty of frendes. A true frende loueth at  
al tymes/ & neuer fayleth at nede. There  
is no cōparison of riches. vnto a faithful  
frende. Neuer repute/ ne thynke him thy  
frende that doth prayse/or bolste the vnto  
thy face/or in thy p<sup>r</sup>es<sup>e</sup>nce. whā you giue  
cōsyle vnto a frende: say this semethe  
best vnto me/nat thus you muste nedely  
do. For you may soner get rebuke / or bla  
me for your cōsyle if it p<sup>r</sup>oue nat: than  
thanke for your good counsyle: though  
it spede well. If mynstrelcs/rogulcs/or  
gesters/come vnto thy house: saye thou

Housh.

B. i.

haste us

Of aray

Psalm.

Eccl. i.

Eccl. i.

2. B.

haste lodgynge for such gesters/you kepe  
neither June nor alestake. For if you  
take pleasure in their pastymes: you ben  
ful lyke to haue another wyfe shortly aft  
whose name is called pouerte / or begge  
ry. If you fortune to come where they be  
and begynne somewhat to delite in theyr  
matters: I aduise you dissimule and take  
vpon you that you herde them nat/ne set  
any thyngetherby. For if they perceyue  
and se you but laugh they wyl take that  
for an earnest to crye largesse/and to haue  
rewarde. And so importune wyl they be/  
& shamefully craue: that you shalbe yre  
and weep of the and peradventure they  
wyl fal to rebukynge/braulynge/and scol  
dyng/so that you shalbe fayne & gladde  
to gyue somewhat ( for fere ) vnto those  
galowclapers: worthy i dede to be haged  
vp. For I tel you/god is nat plesed with  
that occupacion: excepte it be ( as scante  
tolerable or allowable ) amonge prynces  
lordes/and hygh estates

Nowe for your seruantes if you haue a  
seruaunte of hygh proude mynde & stub  
burne stomake: put hym away lest after  
he do you harme/and so do him after y<sup>e</sup>  
alway dothe prayse youre maners in all  
thynges

For a flaterer is worse than an enemy.  
Your enemy can nat lightly deceyue you  
but your seruantes or your neyghbours  
that done praysse you / ben surely aboute  
to deceyue you. If you haue a baschell  
and dzedefull seruante and fynde hym  
faythful thā loue him and cheryshe him  
as your owne natural child. Make your  
byldinges rather for nede thā for plesure  
For the appetyte of buyldig for plesure  
shal neuer haue ende / tyl pouerte teache  
wyt: somwhat to late. Be loth to sel your  
heritage / and if you muste nede sel: Sel  
nat vnto greate persones / but rather for  
lesse vnto the lower persones. Better is  
to sel: than to borowe by vsury. For vsury  
is lyke a thefe that wolde warne you be  
fore: what harme he wolde do vnto you.  
If you by or bargaine / be nat buty scelow  
with greate persones. And though he be  
vnder you / yet stryue nat with hym lest  
he put hys parte vnto your better / or mai-  
ster. In al thynges kepe truly and faith-  
fully your bonde and promysse / accordig  
vnto your countenaunce. Due temperaunce  
is a thyng of great honesty i a housholde  
let therfore your drinke / wyne / ale or bere  
be temperate. Stronge drynke is more

Housh.

G.ii. pleasaunce



pleasaunte/than holosome. The wyse mā  
Ecclesi. sayth/that sobre drynke is the helth both  
xxi. D. of soule and body. And the wyse & lerned  
Ibidē. personc wyl be ryght wel contente with  
lytel drynke: and that shal nat trouble y<sup>e</sup>  
Romake/ but rather cause swete and hole  
some slepe: & of the contrarye done come  
many icōmodytes as there doth folowe.  
who so euer amonge many and dyuers  
stronge drynkes/ with habōundaūce ther  
of: is sobre/ may be called an erthly god/  
or a god byō erth. w<sup>o</sup>astle nat they: with  
if you do my cōsaille. And if by chaunce  
you be in company / and begynne to fele  
the drynke werke: aryse & departe: a slepe  
is more mete for you/ than any company  
who so by wordes wold excuse drunken  
nes: doth openly declare his owne disease  
The knowlege and iugemente of wyne  
dothe nothyng become a yonge personc.  
If a phisicion or surgiō vse to be dronke  
let hym nat hanc y<sup>e</sup> cure of your disease!  
ne let none of thē take experience & lerne  
in you: howe to cure or hele a nother. For  
though they be wel lerned/ and haue nat  
experience: it is no wysdome to let them  
proue they: cōynge vnto you. Greate  
gaye hoxses/ and lytel preaty dogges:  
leue you

leue you vnto lordes and ladyes. A byge  
labouryng horse & a mastyfe/ or a curte  
dogge: ben good to kepe your house. As  
for haukes houndes/ and hūtyng doggs  
done spende more thā they done get they  
ben mete and accordyng for states to set  
ydle seruaūtes on werke but farre vnac-  
cordyng ben they for husbādes and ware  
housholders. It is no wysdome/ to make  
your owne chylder stewardes or rulers  
of your housholde or goodes. Foles and  
negligēt or careles persones: haue many  
myssfortunes. For that is theyr cōmune  
excuse whan any thyng is wrong/ they  
say than that chaūce or myssfortune was  
cause therof. I say nat nay: but y<sup>e</sup> chaū-  
ce or myssfortune maye fall. But who so  
dothe folowe wysdome/ lernyng/ & dis-  
crecion: shal seldome accuse myssfortune.  
For diligent waresnes: and good hede /  
done seldome company with myssfortune  
But yet more seldome shall you se myss-  
fortune and flouth or neglygence: depar-  
ted in sondre / for they done communely  
company together. The fluggarde sayth  
god wyl helpe hym/ & so long he trusteth  
therunto tyl he be brought vnto beggery  
For god by the wyse man dorde sende y<sup>e</sup>  
fluggarde

**Job. 5.**

fluggarde (for example) vnto the Ant or  
pylmyre / to lerne to laboure. For man  
(sayth Job) is bozne vnto laboure: as a  
byrde to fle. Kepe you (therfore) but fewe  
ydle persones or men. And wache you / &  
take good hede vnto euery pson of your  
house. And euer pondre / wey / and consy-  
der your expenses: with your gaynes or  
gettynges. If yste get and byng in and  
thā spende. For it is no good husbādry to  
borowe. And whan you were aged truste  
rather vnto god than vnto your chylder  
or frendes. That you sende before you:  
you shalbe sure to fynde. No cofre / cheste  
ne towre may be more sure to kepe trea-  
sure: than is heuē. Let nat (therfore) the  
pooze passe you. what you gyue vnto  
them: you gyue vnto Chryste. And of y<sup>t</sup>  
you leue behynde you: appoynte it vnto  
euery persone his parte. For better were  
it for you nothyng tolenc: thā that stry-  
fe and debate shulde be made / consyence  
blemysht / and god offended for youre  
goodes. Truste them best to do for your  
soule: nat that done loue or say they done  
loue your soule: but y<sup>t</sup> you done y ceu / &  
cōiecture: done loue theyr owne soule.  
Make your testamēt euery yere newe /  
thynges +



newe/and surely sealed by wytnes : lay  
it where(whan nede is)it may be founde  
no mā is sure howe to ende his lyfe. The  
moste sure waye to dye well / is well to  
lyue. ⁊ whiche he graunte vs: that  
bought vs our lozde god: & most  
swete sauoure Iesu Christe  
Amen.

Of poure charyte praye  
for the same olde  
wretche of  
Syon.

⁊ Rycharde whytforde .



**C** Impprynted

at London in fletestreete /

at the sygne of the George/by  
me Roberte Redman. The  
yere of our lozde God.M.

D.rrrbii .The.viii.

Daye of Nouembre,



...the first ...  
...the first ...  
...the first ...  
...the first ...  
...the first ...



...the first ...  
...the first ...  
...the first ...  
...the first ...  
...the first ...

